

RIG VEDA

(Volume IX)

ऋग्वेद

नवमो भागः

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Volume IX

[Book VIII, Hymns 40–103]

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नवमो भागः

[अष्टमं मण्डलम्, सूक्तानि 41–103]

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ऋग्वेद संहिता

RGVEDA SAMHITĀ

ऋग्वेद संहिता

अष्टमं मण्डलम्

(४) एकनवार्तिं शतम्

(१-३) अर्जुनस्य शतम् काण्डे नामाक ऋषि । वर्णो देवता । महाप्रिद्विष्टः ॥

अस्मा उ पु प्रभृतये वरुणाय मुरुद्धयोऽची विद्युष्टरेभ्यः ।
यो दीना मानुषाणां पुश्चो गा इव रक्षति नभन्नामन्युके समे ॥१॥
नमु पु मसुना गिरं पितृणां च मन्मधिः ।
नाभाकस्य प्रशस्तिभिर्यः मिन्दृतामुपोदये सुस्स्वेसा स मन्यमो नभन्नामन्युके समे ॥२॥
म श्रयः परि पम्बजे न्युस्त्रो मायां दधे स विश्वं परि दर्शनः ।
नम्य वेनीर्ग्नु वृन्मुपस्तुस्त्रो अवध्यमन्नामन्युके समे ॥३॥

Aṣmā u śbū prābhūtaye vāruṇaya marūdbhyo 'reā vi-dūshṭarebhyah | yō dhitā mānoshāñām paśvō gā īva rā-kshati nābhantām anyakē same || 1 || tām u śbū saumanā girā pitṛīñām ca mānnabhiḥ | nābhākasya prāśastibhir yāḥ sindhūnām upodayē saptāsvasā sā madhyamō nābhantām anyakē same || 2 || sā kshāpah pāri shasvaje ny uśrō mā-yāyā dadhe sā viśvau pāri darsatāḥ | tāsyā vénir ánu vra-tām ushás tisrō avardhayān nābhantām anyakē same || 3 ||

RGVEDA SAMHITĀ

BOOK EIGHT

Hymn-41

May you offer priase to that opulent venerable Lord and to the vital principles. The venerable Lord protects men by His acts as the herdsman guards the cattle. May all our adversities vanish. 1

I praise him (the sun-divine), the venerable lord, with that song and hymn with which our ancient sages have been praying and with that song, repeated by a pain-despiser too. The lord of vapours rises up in the vicinity of rivers; there are seven streams (sisters) in the midst of them. May all our adversities vanish. 2

He embraces beautiful nights and with swift movements He encompasses the universe by His mysterious power. Visible over all is he. All who are desirous of his favour diligently offer him worship at three times a day (morning, noon, and evening). May all our adversities vanish. 3

यः कुकुभो निधारः पूर्थिव्यामधि दर्शनः ।
 स मातो पूर्वं पदे तद्वरुणस्य सप्त्यं स हि गोपा इवेयो नभन्तामन्युके समे ॥४॥
 यो धर्ता भुवनानां य उस्साणामपीच्याऽ वेदु नामानि गुह्या ।
 स कुविः काच्या पुरु रूपं यौरिय पुष्यति नभन्तामन्युके समे ॥५॥

yáḥ kakúbho nídhārayáḥ pṛithivyám ádhi darsatáḥ | sá
 mātā pūrvyám padám tād várūṇasya sáptyaṁ sá hí gopá
 ivéryo nábhantām anyaké same ॥ 4 ॥ yó dhartá bhúvanā-
 nām yá usrāṇām apíeyā véda námāni gúhyā | sá kavíḥ ká-
 vyā purú rūpám dyaúr iva pushyati nábhantām anyaké
 same ॥ 5 ॥ २६ ॥

१५.३१ यस्मिन्वशानि काच्या चके नाभिरिच श्रिता
 त्रिनं जूनी भपर्वन्वजे गायान संयुजे यजे अच्यां अयुक्त नभन्तामन्युके समे ॥६॥
 य आम्बत्क आश्रये विश्वा जानान्वेपाम् ।
 परि व्रामानि मसुशहर्णम्य पुरो गच्छ विश्वे देवा अनु व्रतं नभन्तामन्युके समे ॥७॥
 स ममद्रो अग्निच्यम्नुरो व्यामिव गंहति नि यदाम्य वज्रुद्धि ।
 स माया अचिना, पदाम्तृणाम्नाकुमार्हद्वन्नभन्तामन्युक समे ॥८॥

yásmin vís̄vāni kávyā eakré nábhīr iva śritā | tritáṁ
 jūlī saparyata vrajé gávo ná samyúje yujé ásvān ayukshata
 nábhantām anyaké same ॥ 6 ॥ yá ásv átka áśaye vís̄vā jā-
 tány eshām | pári dhámnāni mármijíṣad várūṇasya puró gáye
 vís̄ve devá ánu vrataṁ nábhantām anyaké same ॥ 7 ॥ sá
 samudrō apíeyas turó dyám iva rohati ni yád ásu yájur
 dadhbé | sá māyā arcinā padástrinān nákam áruhan nábhantām
 anyaké same ॥ 8 ॥

He is visible above the earth and sustains the quarters of the horizon. He measures out (the entire space) which is the eternal abode of his venerability; he is our lord like the keeper of cattle. May all our adversities vanish. 4

He is the sustainer of all the regions, knows the hidden and secret names of the mysterious rays, He is a sage who cherishes the act of sages, as the heaven cherishes numerous forms. May all our adversities vanish. 5

In him all pious acts are concentrated like the nave set within the wheel. May you worship him, quickly, who pervades all the three worlds. As men assemble the cattle in their pasture, in the same manner, the horses have been gathered (to assail us) by our opponents. May all our adversities vanish. 6

He wraps these regions as a robe; he gives refuge to all the creatures. All Nature's bounties precede the chariot of the venerable Lord, while manifesting His glories at the time of worship. May all our adversities vanish. 7

He is the hidden ocean; swiftly he mounts the heaven as the sun ascends the sky. When He establishes the cosmic sacrifice in those regions, He demolishes with his brilliant radiance the devices of obstructing forces and ascends to heaven. May all our adversities vanish. 8

यस्य श्रुता विचक्षणा तिस्रो भृत्यारधिक्षितः ।
 त्रिमत्तगणि पप्रतर्वरुणस्य श्रवे सदुः स सप्तानामिरज्जन्ति नभैन्तामन्युके समे ॥१॥
 यः श्रेतां अधिनिर्णिजश्चकं कृष्णां जनु श्रुता ।
 स धामे पूर्व्य मम् यः स्कृम्भेत् विगोद्देसी अजोन व्यामधोरयज्ञभेन्तामन्युके समे ॥१०॥

yáśya śvetā vicakṣhanā tisrō bhū-
 mīr adhikshitāḥ । trīr úttarāṇi paprātūr várūṇasya dhruvāṇi
 sādaḥ sā saptānām irajyati nābhantām anyakē same ॥ 9 ॥
 yāḥ śvetāñi ádhinirñijās eakré kṛishṇāñi ánu vratā । sā dhāma
 pūrvyām mame yā skambhēna ví rōdasi ajó nā dyām
 ádhārayan nābhantām anyakē same ॥ 10 ॥ 21 ॥

(११) दिव्यतार्थिं सूक्ष्म

(१-१) प्रथमतृत्याय नूनस्य काशो नाभाक भावेऽप्येऽचेनाना वा क्षमिः । (१-२) प्रथमतृत्य

यशः । (१-३) दिव्यतृत्याय चाभ्यन्ते इवताः । (१-३) प्रथमतृत्य निष्पृष्ठ ।

(१-५) दिव्यतृत्याय चानुष्पृष्ठ लन्दसी ॥

अस्तेभ्नाहृदयामसुरो निश्चेद्वा अमिसीन वस्मिणां पृथिव्याः ।
 आमीद्विद्ध्या भुवनानि सुम्राद् विश्वेत्तानि वरुणस्य ब्रूतानि ॥१॥
 एवा वैन्दस्य वरुणं वृहन्ते नमस्या धीरमुमृतस्य गोपाम् ।
 स नः शर्मे त्रिवर्ष्यं विवैस्त्युतं नौ व्यावापृथिवी उपस्थे ॥२॥

42.

Āstabhñād dyām ásuro visvávedā áminita varimāṇam
 prithiv্যाह । áśidad visvā bhúvanāni santrād visvēt tāni vár-
 ruṇasya vratāni ॥ 1 ॥ evā vandasva várūṇam bṛibāntam na-
 masyā dhíram amṛitasya gopām । sā nah śarma trivárū-
 tham ví yañsat pātām no dyāvāpṛithivi upasthe ॥ 2 ॥

His bright far-seeing rays pervade all the three regions, and have further filled the three superior realms of heaven. Firm is the abode of the venerable Lord, who rules over the seven cosmic streams of firmament. May all our adversities vanish. ⁹

In his successive functions, he emits his bright rays (during day) or turns them dark (during the night). He measures out the eternal abode, and supports with the pillar of the firmament, both heaven and the earth. May all our adversities vanish. ¹⁰

42

The powerful venerable Lord, the possessor of all wealth, has fixed the heaven. He measures out the wide expanses of the broad earth, and presides over all worlds as a supreme monarch. All these are the holy operations of the venerable Lord. ¹

May you glorify the mighty venerable Lord and revere this guardian of immortality. May He bestow upon us a triply-guarded habitation. May heaven and earth preserve us within their lap. ²

इमां वियं शिश्रमाणन्य देव कर्तुं दृश्ये वक्षण मं ठिशाधि ।
 यवानि विश्वा दुर्गिता तर्गेम सुतमीणुमधि नावै महेम ॥३॥
 आ वां ग्रावोणो अश्विना धूभिर्विप्रो अचुच्यन्तः ।
 नामेत्या सोमपीनये नभन्तामन्युके समे ॥४॥
 यथा वृष्टिर्विश्वा गृभिर्विप्रो अजोहवीत् ।
 नामेत्या सोमपीनये नभन्तामन्युके समे ॥५॥
 एवा वृष्मङ्ग उनये यथाहृवन्त मेधिंगः ।
 नामेत्या सोमपीनये नभन्तामन्युके समे ॥६॥

imāṇi

dvīsyam ḥskshamāṇasya deva krátum dáksham̄ varuṇa sám
 siśādhi | yáyáti viśvā duritá tárēma sutármāṇan̄ adhi ná-
 vam̄ ruheina || 3 || á vāp̄ grávāṇo asvina dhībhír viṣprā
 acucyavuh̄ | násatyā sómapitaye nábhantam anyaké same
 || 4 || yáthā vām átrir asvinā girbhír viṣpro ájohavít | ná-
 satyā sómapitaye nábhantam anyaké same || 5 || evā vām
 ahva ûtāye yátháhuvanta médhiraḥ | násatyā sómapitaye
 nábhantām anyaké same || 6 || 28

[अ३ षष्ठ्याज्ञवलः ६]

(४३) विचन्तरिणं सदाम

(१ - २३) प्रगतिरपहतस्यान्य सन्त्याद्विष्टमो विषय इति । अप्रिदेवता । गायत्री छन्द ॥ ४ ॥

इमं विप्रम्य वेधमोऽप्येषम्तुतयज्वनः । गिरः स्तोमास ईरते ॥१॥
 अस्मै ते प्रतिहयेते जानवेदो विचर्षणे । अस्मै जनामि सुष्टुतिम ॥२॥
 आगेका डवु घेन्ह ह तिग्मा अस्मै तव त्विपः । दुद्विर्वनानि वर्ष्मनि ॥३॥

43.

Imē viṣprasya vedhāso 'gnér áśritayajvanah | gira stó-
 masa irate , 1 ' ásmai te pratiháryat̄ játavedo vicarshane |
 ágne jánāmi sushṭutim ॥ 2 ॥ ároká iva ghéś áśa tigmá agne
 tāva tvishah | dadhbír vánāni bapsati ॥ 3 ॥

O venerable Lord, may you inspire the worshipful devotee and sharpen his intellect to perform benevolent acts. May we ascend the ship that bears us safely to get across all difficulties. 3

O evertrue twin-divines, the pious worshippers, with their songs, induce you to come hitherward to enjoy devotional elixir. May all our adversities vanish. 4

O evertrue twin-divines, as the triply detached sage has been eagerly calling you with his hymns to enjoy the devotional elixir, so I also invoke you. May all our adversities vanish. 5

As all the wise men have been invoking you for protection, O evertrue twin-divines, I also invoke you to come and enjoy our devotional elixir. May all our adversities vanish. 6

These reciters of praises invoke the fire-divine who is all-wise, creative and performer of uninterrupted cosmic sacrifice. ,

O all-beholding, all pervading fire-divine, I repeat earnest prayers to you for your delight. 2

O fire-divine, your fierce flames consume the forest, as the sharpened teeth of wild animals destroy (the plants). 3

हर्यो भूमकेतयो वानजृता उप चर्ति । यनन्ते वृथगुभ्यः ॥४॥
एते त्वे वृथगुभ्य इद्वासुः समदेशन । उपमामिय केतवः ॥५॥

harayo dhūmā-
ketayo vātajūtā īpa dyāvi | yātante vṛīthag agnīyah | 4 |
etē tyē vṛīthag agnāya iddhāsah sām adrikshata | ushāsām
īva ketavah | 5 | २७

१३४ कृष्णा रजीसि पत्सुतः प्रयाणे जानवेदसः । अभिर्यद्रोधति श्रमि ॥६॥
धासि कृष्णान ओषधीर्वप्सदुभिने वायनि । पुनर्यन्तरुणीरपि ॥७॥
जिह्वाभिरहु नश्चमदुर्चिपा जङ्गणाभवन् । अस्त्रिवेनेषु रोचने ॥८॥
अप्यज्ञे सधिष्ठु सोपशीर्णु रुध्यसे । गर्भे लङ्घायस्ये पुनः ॥९॥
उद्भ्वे नव तदृतादुर्ची रोचन् आहुतम् । निसानं जुङ्लोद्दु मुखे ॥१०॥

kṛishṇā rājānsi patsutah prayāne jātāvedasah | agnir
yād rōdhati kshāmi ॥ 6 || dhāsim̄ kṛīgvānā ūshadhir bāpsad
agnir nā vāyati | pīmar yān tāruṇīr āpi ॥ 7 || jihvābhīr abā
nāmamāud arcisha jāñjanabhlāyan | agnīr vāneshu rocate
॥ 8 || apsv āgne śādhibhī tāva saūshadlīr ānu rudhyase |
gārbhe sāñ jayase pīnah ॥ 9 || id agne tāva tād ghrītād
arcī rocate āhutam | nīśanam̄ juhvō mukhe ॥ 10 ॥ ३० ॥

१३५ उक्षान्नाय वृशान्नाय सोमपृष्ठाय वैधसे । स्तोर्मैर्विधेमास्ये ॥११॥
उत त्वा नमसा वृयं होतुर्वरेण्यकतो । अप्ते सुमिद्विरीमहे ॥१२॥

ukshānānaya vṛashānānaya sōmaprīshthayā vedhāse | stō-
mair vidbemāgnāye ॥ 11 || utā tvā nāmasā vayām̄ hōtar vā-
renyakrato | āgne samīdbbir īmahe ॥ 12 ||

Your consuming fire flames, urged by the wind, bannered with the smoke, rise and go aloft diversely to heaven. 4

These diversely-kindled fiery flames are all around made visible even as the ensigns of the dawn. 5

As this all pervading fire speeds along, the black dust is raised by its feet when this fire spreads upon the earth. 6

Making the plants its food the fire-divine consumes them and is never satiated, and falls upon the tender shrubs again. 7

Bending the trees down with all its tongues (flames), it flickers in its fiery glow; the fire-divine looks splendid in the woods. 8

O fire-divine, your original place is in the waters, yet you force your way into the plants and becoming their embryo, you are born anew. 9

O fire-divine, worshipped with offerings, your flames shine out from the sacred butter with kisses on the ladle's mouth. 10

Let us adore with hymns the fire-divine, who is fed on agricultural products, dairy products, and who bears the herbal plants on the back. 11

We solicit you, O fire-divine, the invoker of Nature's bounties and performer of sacred rites, with oblations and with fuel. 12

उत त्वा भृगुवच्छुर्च मनूप्यदेष्ट आहुत । अङ्गिरस्त्रद्वयामहे ॥१३॥
त्वं स्तुमि अस्मिन् विप्रो विप्रेण सन्तसना । मध्वा मध्यो मध्यमे ॥१४॥
म त्वं विप्राय द्वाशुर्पे रथं देहि सहृष्विणेम । अग्ने वीर्यतीमिष्ठम् ॥१५॥

utá tvā blřiguváć
chuce manuslivád agna āhuta | aṅgirasvád dhavāmabe || 13 ||
tvám hy agne agnínā vipro vipreṇa sán satá | sákhā sá-
khyā samidhyáse || 14 || sá tvám víprāya dásúshle rayim
dehi sahasrīnam | ágne vīrávatíṁ isham || 15 || 31 ||

^{१३-५} अस्मे भ्रातुः महस्कृत गोहिदश्च शुचिवत । इमं स्तोमे त्रुपम्बं मे ॥१६॥
उत त्वास्त्रे मम स्तुतो वाश्रायं प्रतिनृहर्येत । गांप्तुं गावे इवाशत ॥१७॥
तुभ्यं ता अङ्गिरस्तम् विक्षः सुधृत्यनुः पृथक । अस्मे कामाय येस्मि ॥१८॥
अस्मि धीभिर्मनीपिणो मेधिगमो विपुश्चिन्तः । अश्वमद्वाय हिन्दिरे ॥१९॥
तं त्वामज्जेषु शर्जिनै तन्नाना अस्मि अश्वरम् । वक्ति होताग्मील्लते ॥२०॥

ágne blřitāḥ sahaskṛita rōhidasya śucivrata | īmāṁ
stónam jushasva me || 16 || utá tvāgne máma stúto vāśrāya
pratibáryate | goshthāmp gáva ivāṣata || 17 || tūbhlyam tā
aṅgirastama vīśvāḥ sukshitiyah pŕithak | ágne kámāya ye-
mire || 18 || agnīm dhūbhīr maniśhīno médhīrāso vipascítāḥ |
admasádyāya hinvire || 19 || tām tvám ájmeshu vajinam
tanvānā agne adhvaram | vālinim hótaram ilate || 20 || 22 ||

^{२३-१} पुरुत्रा हि सदृष्टिविश्वो विश्व अनु प्रभुः । समल्लु त्वा हवामहे ॥२३॥

purutrā hí sadṛīnā ási vīśva ánu prabhūḥ | sa-
mātsu tvā havāmalie || 21 ||

O holy fire-divine, worshipped with oblations, we adore you in like-manner, as you have been adored by men of distinction, by intellectuals and by men of vitality. 13

O divine, you are a fire, kindled by fire; you are a sage, kindled by a sage; you are a saint, kindled by a saint; and you are a friend, kindled by a friend. 14

O adorable lord, may you bestow upon the pious worshipper infinite riches, food and brave progeny. 15

O fire-divine, our brother, the source of strength, driven as if on red horses, performer of pure acts, may you be propitiated by our laudations. 16

My praises hasten to you, O fire-divine, as the cows enter their stalls to meet the lowing calf that longs for milk. 17

O fire-divine, most vital among vital forces, all people, howsoever rich, turn towards you for attainment of their desires. 18

The intellectuals, the wise and the sagacious, with their thoughts and actions propitiate the fire-divine for the furtherance of their prosperity. 19

While making preparations to adore you in their homes, the worshippers glorify you, O powerful fire-divine, the bearer of the oblations and the invoker of Nature's bounties. 20

You are the adorable lord, beholder of all people of the universe alike in all the regions. We invoke you to help us in our struggles. 21

तर्मिलित्यु य आहुतोऽभिर्भाजने धूतेः । इमं नः श्रुणवद्वयम् ॥२२॥
तं त्वा वृयं हवामहे श्रूष्णन्ते बानवेद्वयम् । अस्मे प्रन्तुभयु हिषः ॥२३॥
विशां राजानुमहृतुमध्येक्षु धर्मणास्मिमम् । अभिर्मिळु स उथ्रवत ॥२४॥
अभिर्मिलित्युवेष्यम् मर्यु न वाजिनं हितम् । मस्ति न वौजयामसि ॥२५॥

tám iñishva yá áhuto 'gnir vi-
bhrājate ghrītaib | imam̄ nah̄ sriṇavat̄ dhāvam || 22 || tám
tvā vayám havāmahe sriṇvāntam̄ jātāvedasam | ágne ghnán-
tam ápa dvīshah || 23 || viśam̄ rájānam̄ áulbhutam̄ ádhya-
ksbam̄ dhármaṇām̄ imam̄ | agnīm̄ ile sá u śravat || 24 || agnīm̄
viśvāyuvepasam máryam̄ ná vajinam̄ hitam̄ | sáptim̄ ná vā-
jayāmasi || 25 || ३ ||

२६ प्रन्मूलाण्थयु हिषो द्रवन्नक्षांसि विश्वा । अस्मे तिग्मेने दीर्दिहि ॥२६॥
ये त्वा जनाम इन्धने मनुष्णद्विष्टम् । अस्मे स वौविष मे वचः ॥२७॥
यद्भेदिविजा अस्मेष्मुजा वा महमृग्न । तं त्वा गीर्भिर्वामहे ॥२८॥
तु त्वयु धेते जना इमे विश्वाः सुधितयुः पृथक् । धासि विष्वन्त्यत्त्वे ॥२९॥
ते घेद्भेद स्वाध्योऽह्ना विश्वा नृचक्षेसः । तरन्नः स्याम दुर्गहा ॥३०॥

ghnán mṛidhrāny ápa dvīsho dāhan,rákshānsi viśvāhā |
ágne tigména dīdihि || 26 || yám tvā jánasa indhaté manush-
vád aṅgirastama | ágne sá bodhi me vācaḥ || 27 || yád
agne divijá ásy apsuja vā sabaskṛitañ tám tvā gīrbhīt ha-
vāmahe || 28 || túbhyam̄ ghēt té jánā smé viśvāh sukshitá-
yah pṛsthak | dhāsím̄ hinvanty attave || 29 || té ghēd agne
svādhyó 'hā viśvā nṛicākshasah | tárantah syāma durgábā
|| 30 || ३१ ||

We adore that lord (fire-divine) whose glory shines brightly when butter is fed; let it hear our invocations. 22

We invoke you, O adorable, all-pervading Lord, listening to our prayers and driving away our adversities. 23

I pray to you, O adorable lord, the sovereign of men, the wonderful, the presiding lord of cosmic laws; may it listen to our invocations. 24

We adore that adorable lord, who inspires all people, whose strength is manifested in every vital force, who is noble, strong and benevolent. 25

O adorable lord, (the fire-divine), may you drive away the malignant forces, keep us free from adversities, destroy the violent opponents and blaze forth with your bright radiance. 26

O fire-divine, the chief of vital forces, whom men have been kindling like the ancient sages, may you hear my words. 27

O fire-divine, procured by mechanical strength, born in the heavens or in waters, we glorify you as such with praises. 28

All these people, the inhabitants of earth, severally offer oblations to you for your feed and delight. 29

O fire-divine, may we, skilled in sacrificial works, admired by men all the time, easily get over all distress. 30

३१ अमिं मन्द्रं पुरुप्रियं शीरं पावकशोचिपम् । हृद्विमन्द्रेभिरीमहे ॥३.१॥
स त्वमेष्व विभावेषुः सूजन्तस्यै न रदिमभिः । शर्वन्तमासि जिम्से ॥३.२॥
तत्ते सहस्र ईमहे द्रुतं यज्ञोपदस्यति । त्वदेष्व वार्यं वसु ॥३.३॥

agnim mandrām purupriyām śīram pāvakāśocisham
hṛidbhīr mandrébhīr imahē ॥ 31 ॥ sā tvām agne vibhāvasuḥ
śrijān sūryo nā rasīmībhīḥ | śārdhan tāmānsi jighnase ॥ 32 ॥
tāt te sahasva imahē dātrām yān nōpadāsyati | tvād agne
vāryām vāsu ॥ 33 ॥ ३ ॥

(४४) चतुर्थवर्णिंश्च भूतम्

३.३१ विगदप्रगाम्य सूजन्तस्यै विष्व ऋषिः । अमिंदेवता । गायत्री उग्म ॥

३.३२ सुमिधामिं दुवस्यत धूतेवीधयनातिथिम । आस्मिन्हव्या जुहोतन ॥१॥
अमे स्तोमे जुपम्ब मे वर्धेस्वानेनु मन्मेना । प्रनि सक्तानि हर्य नः ॥२॥
अमिं दृतं पूरा दध्ये हव्यवाहुमुपे त्रुते । देवौ ओ मादयादिह ॥३॥

44.

Samīdhāgnīm duvasyata ghrītaśr̄ bodhayatātithim | ásmiñ
havyā juhotana ॥ 1 ॥ agne stómaṃ jushasva me vārdhasvā-
nēna mānumāna | prāti suktāni harya nah ॥ 2 ॥ agnīm dū-
tāni puro dadhe havyavāhaun úpa bruve | devān ā sādayāci
ihā ॥ 3 ॥

With cheerful heart and delightful sweet hymns, we venerate the gladdening fire-divine, dear to all, abiding in sacred acts, and burning with purifying brilliance. 31

O fire-divine, rich in light like the rising sun, displaying strength by your beams, may you boldly destroy the darkness of ignorance. 32

We solicit from you, O fire-divine, the source of energy, that choicest wealth which you grant with blessings and which does not decay. 33

44

May you honour the fire-divine, dear as honoured guest with your fuel and awaken it by offering butter. Dedicate your offerings in it. 1

O fire-divine, may you accept my laudations and be magnified by my prayers. May you welcome my sweetly spoken words. 2

I establish to the fire-divine the foremost status of the messenger. I adore it as the bearer of the oblations; may it inspire Nature's bounties to occupy their functional places. 3

उत्ते वृहन्तो अर्चयः समिधानस्य दीदिवः । अमे शुक्रवस्त ईरते ॥४॥
उप त्वा जुष्टाऽमम् वृतार्चीर्णन् हर्यत । अमे हृज्या जुषस्व नः ॥५॥

ut te brihānto arcīyah samidhānārya dīdivah |
agnē sukrasā īrate ॥ 4 ॥ ūpa tvā juhvō māma gbrītścīr
yantu baryata | agno havyā jushasva nah ॥ 5 ॥ ३० ॥

१३० मन्दं होतारम् भूत्विजैं चित्रभानुं विभावसुम् । अभिसर्वात् स उ श्रवत् ॥६॥
प्रलं होतारम् भूत्विजैं जुष्टम् भिक्षियम् । अच्छराणाम् भिक्षियम् ॥७॥
जुषाणो अहित्वस्तमेमा हृज्यान्यानुपक् । अमे यज्ञं नैय ऋतुथा ॥८॥
समिधान उ सन्त्य शुक्रशोच इहा वैह । चिकित्वान्दैव्यं जनम् ॥९॥
वित्रं होतारम् द्वाहैं धूमकेतुं विभावसुम् । यज्ञानी केतुभीमहे ॥१०॥

mandrām hōtāram ḥitvījam eitrābhānum vibhāvasum |
agnim ūle sā u ṣravat ॥ 6 ॥ pratnām hōtāram īdyam jūsh-
tam agnīm kavīkratūm | adhvarāṇām abhiṣṭiyam ॥ 7 ॥ ju-
shānō aṅgirastamemā havyāny ānushbāk | agne yajñām naya
ṛituthā ॥ 8 ॥ sanidhānā u santya gñkrasoca iihā vaha | ei-
kitvān daivyaṁ j nam ॥ 9 ॥ vīpram hōtāram adrīham dbū-
māketum vibhāvasum | yajñānām ketum imabe ॥ 10 ॥ ३१ ॥

१३१ अग्ने नि पाहि नस्त्वं प्रति ष्म देवे रीषतः । भिन्धि द्वेषः सहस्रृत ॥११॥
अभिः प्रलेन मन्मना शुभ्मानमन्तन्वं स्वाम् कुविविप्रेण वावृथे ॥१२॥

agnē ni pāhi nas tvām prati shma deva rishatah | bhin-
dhī dvēshah sahaskrita ॥ 11 ॥ agnīḥ pratiēna mānnanā
śumbhānas tanvām svām | kavī vīpreṇa vāvṛidhe ॥ 12

O brilliant fire-divine, as you are kindled, your great flames start blazing up. 4

O propitious fire-divine, let my ladies filled with butter come near you. May you accept our offerings. 5

I adore the fire-divine, the exhilarating invoker, the priest who shines forth with various lustres and is rich in brilliance; may it hear my invocations. 6

(I worship) the fire-divine, the eternal invoker, adorable, beloved, the performer of wise deeds and the visitant of solemn ceremonies. 7

O fire-divine, best of all vital forces, may you continually accept our offerings and conduct cosmic sacrifice at the proper seasons. 8

O brilliant-flamed, the virtuous, the knower, may you, while enkindled, bring Nature's bounties of celestial region towards us. 9

We solicit the wise invoker of Nature's bounties, the beneficent, the smoke-bannered, the resplendent and the ensign of sacred acts. 10

O brilliant fire-divine, procured by mechanical strength, may you protect us against those, who injure us, and drive away our adversities. 11

The wise fire-divine, decorating its form with brilliant flame, and chanting of hymns, grows in night through the singing of hymns. 12

कुर्जो न पातमा हुवेऽभि पावकशोचिषम् । अस्मिन्युजे स्वध्वरे ॥१३॥
स तो मित्रमहस्यमभे शुक्रेण शून्यचिषा । द्वेरा संत्सि वृहिषि ॥१४॥
यो अभि तन्मोऽदु द्वेष मत्तेः सपुर्यन्ति । तस्मा इदीदयुद्धसु ॥१५॥

ūrjó nāpātam ā huve 'gnīm pāvakāśocisham | asmīn yajñē
svadhvaré || 13 || sā no mitrauñahas tvām agne śukréṇa śo-
cishā | devair ā satsi barhishi 14 || yō agnīm tanvō dāme
devām mārtah saparyāti | tāsmā id dīdayad vāsu || 15 || 38 ||

• ॐ अस्मिर्भाद्रि द्विः कुकुत्पन्तिः पृथिव्या अुषम् । अुपां रेतासि जिन्वति ॥१६॥
उद्भु शुच्यस्त्वा शुक्रा भ्राजन्त ईरते । तव ज्योतीष्युर्वचः ॥१७॥
ईशिषे वायैस्य हि द्रुत्रस्याभे स्वर्पन्तिः । स्त्रोता स्यां तव शर्मणि ॥१८॥
त्वामभे मनीषिणस्त्वां हिन्वन्त चित्तिभिः । त्वा वर्धन्तु नो गिरः ॥१९॥
अद्विष्य स्वधावतो दूतस्य रेभतुः सदा । अभेः सुख्यं वृणीमहे ॥२०॥

agnir mūrdhā divāḥ kakut pātih prithivyā ayām | apām
rētāvsi jinvatī || 16 || úd agne śūcayas tāva śukrā bhrajanta
īrate | tāva jyotiñshy arcayāḥ | 17 || iśishe vāryasya hi dā-
trāsyagne svārpatih | stotā syām tāva śarmiani | 18 || tvām
agne manibhīpas tvām hīnvanti cīttibhiḥ | tvām vardhantu
no gīrah | 19 || ádabduḥasya svadhiāvato dūtāya rēbhataḥ
sādā | agnēḥ sakhyām vrinīmahe || 20 || 39 ||

I invoke the fire-divine of purifying lustre, the source of all energy in this inviolable sacred ceremony. 13

O fire of spirituality, faithful to your friends, may you be seated in our hearts with divine attributes and cherish our sacred deeds with your brilliance. 14

Whosoever mortal worships the divine fire within his house for the attainment of wealth and riches, to him it gives all these. 15

The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life. 16

O fire-divine, may your shining, pure and bright flames go upward with your lustre and splendour. 17

O fire-divine, lord of heaven, you preside over all that is desired or given; may I become your admirer for my solace. 18

O fire-divine, they, who understand, invoke you; they please you by their actions; let our prayers magnify your glory. 19

We ever solicit the friendship of fire-divine, the invincible, the powerful one, the messenger and admirer of Nature's bounties. 20

अमिः शुचिव्रतनमः शुचिर्विष्रः शुचिः कृविः । शुची रोचत आहूतः ॥२१॥
 उत लो धूतयो मम गिरो वर्धन्तु विश्वाहा । अमे सूर्यस्य बोधि नः ॥२२॥
 यदमे स्यामहं त्वं त्वं वा धा स्या अहम् । सुष्टुपे सूला इहाक्षिवः ॥२३॥
 वसुर्वसुपतिहि कृमस्यमे विभावसुः । स्याम ते सुभूतावर्णि ॥२४॥
 अमे धूतव्रताय ते समुद्रायेव सिंधवः । गिरो वाश्रासं ईरते ॥२५॥

agnih śūcivrata-tamaḥ śūciḥ vīprah śūciḥ kavśi | śūci
 roca-tā āhutaḥ || 21 || utā tvā dhūti-ayo māma gīro vārdhantu
 viśvāhā | ágne sakhyā-sya bodhi naḥ || 22 || yād agne syām
 ahām tvām tvām vā ghā syā abām | syūsh te satyā ihāśi-
 shah || 23 || vāsur vāsupatiḥ hī kam ásy agne vibhāva-suḥ |
 syāma te sumatāv ápi || 24 || ágne dhṛitā-vratāya te samud-
 rāyeva sindhavaḥ | gīro vāśrāsa īrate || 25 || 40 ||

युवानं विश्वति कृविं विश्वादं पुरुवेषसम् । अमिं शूम्भामि मन्मभिः ॥२६॥
 युज्ञानो रथ्ये वर्ये तिम्मजम्भाय वीक्ष्येऽस्तोमैरिषेमामये ॥२७॥
 अयमस्मि त्वे अपि जरिता मूर्तु सन्त्य । तस्मै पावक मृद्य ॥२८॥
 धीरो स्यत्येषुसहिष्ये न जाग्रविः सदा । अमे दीदयसि द्यवि ॥२९॥
 पुरामे दुरितेभ्यः पुरा मृद्येभ्यः कवे । प्र ऊ आयुर्वेसो तिर ॥३०॥

yūvānam vispātīm kavīm viśvādam puruvēpasam | ag-
 nīm śumbhāmi mān-mabhiḥ || 26 || yajñānām rathye vayām
 tigmājambhāya vilāve | stōmair isheṣāgnāye || 27 || ayām
 agne tvē ápi jaritā bhūtu santya | tāsmai pāvaka mṛilaya
 || 28 || dhīro hy ásy admasād vīpro nā jāgrivih sādā | ágne
 didāyasi dyāvi || 29 || purāgne duritēbhyaḥ purā mṛidhré-
 bhyaḥ kave | prā ṣa-áyur vaso tira || 30 || 41 ||

The divine fire is extremely pure in creativity, and shines pure when invoked. 21

May my dedicated actions and devotional songs ever invigorate you; may you always think of our friendly bond. 22

O fire-divine, if I were you and you were I, your blessings here should come through. 23

O fire-divine, you are the giver of dwellings, the lord of wealth and rich in light; may we always enjoy your favour. 24

O fire-divine, observant of pious acts, our resonant songs of praise proceed to you as rivers hasten to a sea. 25

I glorify with hymns the ever-young fire-divine, the supreme lord of men, the all-wise, the all-consuming and inspirer of all sacred acts. 26

Let us seek with our hymns the fire-divine, the guide of all sacred sacrificial acts, strengthened with sharp-jaw of justice. 27

May my fellow brothers also be your worshippers, O adorable fire-divine, O purifier, give them happiness. 28

Verily you are wise, the sharer of oblations and ever wakeful as the seer (for our well-being). May you, O fire-divine, shine in the sky. 29

O wise fire-divine, giver of dwellings, may you prolong our lives before misfortunes or assailants fall on us. 30

(४१) पश्चत्तार्णिं सप्तम्

(१-४२) दिवत्तार्णिष्टप्यस्य सूजस्य काणवसिशोक ऋणि । (२) परमन्त्रोऽपीन्द्रे,

(३-४३) दितीयेष्टप्यत्तार्णिष्टचाकेन्द्रे वृत्ते । गामी इन्दः ॥

४१.५१ आ घा ये अभिमिन्दुते स्तूष्णन्ति ब्रह्मरानुष्ठू । येषामिन्दो युवा सखा ॥१॥
 वृहस्त्रिद्विष्म एषां सूरि शस्तं पृथुः स्वरः । येषामिन्दो युवा सखा ॥२॥
 अयुद्ध इद्युधा वृत्तं शूर आजन्ति सत्वमिः । येषामिन्दो युवा सखा ॥३॥
 आ बुन्दं वृत्तहा ददे जातः पृच्छुद्धि मातरम् । क उग्राः के ह शृष्टिरे ॥४॥
 प्रति त्वा शबुसी वंदद्विरावप्सो न योधिष्ठ । यस्ते शत्रुत्वमाचुके ॥५॥

A ghā yē agnīm indhatē stṛiṇānti bṛihīr amushák | yē-
 shām īdro yūvā sākhā । | bṛihām īd īdhām ēshām bhūri
 sastām pṛithih svāruh | yēshām īdro yūvā sākhā ॥ 2 ॥
 āyuddha īd yudhā vṛitam śūra ājati sātvabhih | yēshām
 īdro yūvā sākhā ॥ 3 ॥ ā bṛudām vṛitrahā dade jātāh pṛi-
 chad vī mātāram | kā ugrāh kē ba śriṇvire ॥ 4 ॥ prāti tvā
 savaśi vadad girāv āpsō nā yodhishat | yās te satrutiavām
 ācakē ॥ 5 ॥ ४२ ॥

४१.५२ उत त्वं मधवञ्च्छुण यस्ते वट्टे वृवक्षि तत् । यद्वीलयासि वीलु तत् ॥६॥
 यदुजिं यात्याजिञ्छुदिन्द्रः स्वश्वयुरुषे । रुधीतमो रुथीनाम् ॥७॥
 वि पु विश्वा अभियुजो वज्रिन्चिष्वम्यथा वृह । भवा नः सुश्रवस्तमः ॥८॥

utā tvām maghavañ chṛiṇu yās te vāshti vavakshi tāt |
 yād vilāyāsi vīlū tāt ॥ 6 ॥ yād ajīm yāty ājikyā īndrah
 svāsvayur īpa | rathitamo rathinām ॥ 7 ॥ vī shū vīśvā abhi-
 yujō vajrin vīshvag yātha vṛiha | bhāvā naḥ susrāvasta-
 male ॥ 8 ॥



The sages who enkindle ritual fire, continually purify their hearts; in case their close friend is the ever-young resplendent Lord. 1

Ample is their fuel to burn, many their hymns to sing and wide their splinters; in case their close friend is the ever-young resplendent Lord. 2

Though unequalled in power to combat, the brave devotee is sure to subdue his adversaries, howsoever equipped by their own forces, in case his close friend is the ever-young resplendent Lord. 3

As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity "who are the terrible, who are the renowned opponents?" 4

The powerful mother answers, "O son, he who seeks your enmity, fights as lightning in clouds." 5

O bounteous Lord, may you hear this: "surely you grant all what your devotees ask of you; whomsoever you make firm keeps firm." 6

When the resplendent Lord, the fighter, goes to battle borne by excellent vital energies, He is the foremost amongst the charioteers. 7

O Lord, the thunderer, may you repel all attacks coming on us from any directions; may you be to us a most abundant benefactor. 8

अुस्माकं सु रथे पुर इन्द्रः कृष्णोतु सुतये । न यं धूर्विति धूर्तये ॥१॥
वृज्याम् ते परि हिषोऽरै ते शक दावने । गुमेमेदिन्दु गोमतः ॥१-॥

asmākam sū rātham purā īndrah kriṇotu sātaye |
nā yām dhūrvanti dhūrtayah ॥ 9 ॥ vṛijyāma te pāri dvishō
'ram te ṣakra dāvane | gamēmēd īndra gomataḥ ॥ 10 ॥ ७ ॥

१११ शनैश्चिदन्तो अद्विवोऽशावन्तः शतुग्निनः । विवक्षणा अनेहसः ॥ ११ ॥
कुञ्चा हि ते द्विवेदिवे सुहस्रा सुनृता श्रुता । जुरितम्ब्यो विमहते ॥ १२ ॥
विवाहा हि त्वा धनंजयमिन्द्रे दुक्ष्वा चिदारुजम् । आद्वारिणं यथा गर्यम् ॥ १३ ॥
कुकुहं चित्ता कवे मन्दन्तु धृष्टुचिन्दवः । आ त्वा पुणि यदीमहे ॥ १४ ॥
यस्ते रेवाँ अदोशुरिः प्रममपै मुघतये । तस्य नो वेदु आ भर ॥ १५ ॥

sānais eid yānto adriyō 'svavantah sātagvīnah | vivā-
kshanaṁ anehasah ॥ 11 । urdlivā hi te divé-dive sahāsrā su-
nṛitā sātā | jaritribhyo vimūkhate ॥ 12 ॥ vidmā hi tva dha-
namjayām īndra dṛiḥā eid arujām | ādāriṇām yāthā gāyam
॥ 13 ॥ kakuhām cit tvā kave māudantu dhṛishṇav īndavalah |
ā tvā pañīm yād īmaho ॥ 14 ॥ yās te revāi ādasurih pra-
mamārsha maghāttaye | tāsyā no vēda ā bhara ॥ 15 ॥ ४ ॥

१६ इम उ त्वा वि चक्षते सखाय इन्द्र सुमिनः । पुष्टवन्तो यथा पुशुम् ॥ १६ ॥
उत त्वावधिरं दुयं श्रुत्कर्णं मन्तमृतये । दूरादिव हृवामहे ॥ १७ ॥

imā u tvā vi cakshate sākhāya īndra somīnah | pushtā-
vanto yāthā paśum ॥ 16 ॥ utā tvābadhiram vayām śrūtkar-
ṇām sāntam utāye | dūrād ibā havāmahe ॥ 17 ॥

May the resplendent Lord, whom no wicked force can harm, set our chariot in foremost place for the aquisition of rewards. ,

O powerful Lord, may we escape our enemies; may we come to you for your generous rewards, rich in cattle. 10

O Lord, strong and resolute, may we slowly approach you to be rich in vital powers and be possessed of unrivalled treasure, and unharmed (by calamities). 11

Your exalted excellence gives day by day hundreds and thousands of precious and auspicious rewards to your worshippers. 12

O resplendent Lord, we know you as the winner of wealth and breaker of firm obstacles. You are the opener (of the gate of wealth) and (giver of shelter) as a house. 13

O all-wise, exalted and brave Lord, subduer of evil forces, when we solicit you, the barterer, may our adorations exhilarate you. 14

May you bring to us the treasure of that opulent person, who is unwilling to give, and who reviles you regarding your generosity of bestowing wealth. 15

O resplendent, these our friends, effusers, singers of devotional love, wait and look to you like men with fodder to the herd of cattle. 16

We invoke you here from afar for our protection, for you are not deaf; your ears are always open to hear. 17

यच्छुश्रूया इम हवै दर्मपै चकिया उत । भवेगुणिन् अन्तेमः ॥१८॥
यज्ञद्वि ने अपि व्यथिर्जग्नामो अमन्महि । गुदा इदिन्द्र वोधि नः ॥१९॥
आ त्यां रम्भं न जिवेयो रम्भा श्रवसम्पने । उश्मसि त्वा सुधस्य आ ॥२०॥

yáć chū-
srūyá imam̄ lávam̄ durmáśham̄ eakriyā utá । bháver ápīr
no ántamah̄ ॥ 18 ॥ yáć eid dhí te ápi vyáthir jaganváñso
ámanmahi । godá id indra bodhi naḥ ॥ 19 ॥ á tva rambhám̄
ná jívrayo rarabhmá śavasas pate i usmási tvā sadhástha
ū ॥ 20 ॥ 45 ॥

“ स्तोत्रमिन्द्राय गायते पुम्नम्णायु सत्वने । नक्तिर्वृण्डुने युधि ॥२१॥
अभि त्वा वृपभा मूते मूते सूजामि पीतये । तृम्णा व्यश्वही मदेम् ॥२२॥
मा त्वा मूरा अविष्यवो मोपहस्यान् आ देभन् । माकीं ब्रह्मद्विषो वनः ॥२३॥
इह त्वा गोपीणिमा मुहं मन्दन्तु गधसे । मरो गोरो वथो पिव ॥२४॥
या वृत्रहा पर्गवनि मना नवा च चुच्युते । ता सुमल्यु प्र वोचत ॥२५॥

stotrám índrāya gāyata purunṛimṇāya sátvane । nákir
yám vriṇvaté yudhí ॥ 21 ॥ abhí tvā vriṣabhbā suté sutám
sríjāmi pítaye । trīmpá vy áṣnuhī mádam ॥ 22 ॥ mā tvā
mūrā avisbyávo mópahásvana á dabhan । mákīm brahma-
dvisho vanah̄ ॥ 23 ॥ ibá tvā góparīṇasā mahé mandantu rā-
dhase । sáro gauró yáthā piba ॥ 24 ॥ yá vritrahā parāváti
sána návā ca eueyuvé । tā samsátsu prá vocata ॥ 25 ॥ 46 ॥

If you hear this invocation, please display your invincible power and be our very nearest friend. 18

Whenever we come to you in our distress and offer praises, we only think of you. O resplendent Lord, may you give us wisdom. 19

O Lord of strength, we lean on you as old men lean on a staff. We entreat you to be always with us in the sacred works. 20

May you sing a song of praise to the resplendent Lord who is rich in wealth and bountiful and whom no one challenges in war. 21

When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion. 22

Let not the fools or those who mock, beguile you, when they seek your protection; may you not favour the unbelievers and godless. 23

Let the worshippers exalt you here with sweet devotion and sincere dedication for the attainment of munificence. May you drink the elixir as *Gaura* deer drinks water from a pond. 24

Proclaim in our congregations those old and new riches which our Lord, the destroyer of evils, sends from afar. 25

२६ अथिवल्कुद्ग्रवः सुतमिन्दः सुहस्त्रवाढे । अवदिनिष्ट पौंस्यम् ॥२६॥
सुत्यं तत्तुर्वंशे यद्यु विदानां अङ्गवाय्यम् । व्यानद् तुर्वणे शमि ॥२७॥
तुर्वणे वै जनानां त्रुदं वाजस्य गोमतेः । सुमानम् प्र शस्तिष्यम् ॥२८॥

śpibat kadrúvah sutám indrah sahásrabahve | átrade-
dishē paúnsyam || 26 || satyám tát turváše yádan vídāno
ahnavāyyám | vy ānat turváne sámi || 27 || tarápim vo jánā-
nám tradám vájasya gómatab | samānám u prá sañsišhamu
|| 28 ||

क्रुभुक्षणं न वनेव उक्थेषु तुप्यवृष्टम् । इन्द्रं सोमे सचा सुते ॥२९॥
यः कुन्नदिहि योन्यं क्रिशोकाय गिरि पृष्ठम् । गोम्यो ग्रानुं निरेत्वै ॥३०॥

ṛibhuksánam ná vártava ukthéshu tagryávṛídhām |
Indram sōme sáca auté || 29 || yáḥ kṛintád id ví yonyám
trisókāya gírīm prithúm | góbhyo gātúm níretave || 30 || ४

३१ यद्यिष्ये मनस्यमि मन्दानः प्रेदिक्षशसि । मा तत्करिन्द्र मूळय ॥३.१॥
दुर्भे चिन्दि लावतेः कृनं शूष्ये अधि क्षमि । जिगात्विन्द्र ते मनः ॥३.२॥
तवेदु ताः मुक्तिर्नयोऽमन्त्रुन प्रशस्तयः । यदिन्द्र मूळयासि नः ॥३.३॥

yád dadhishé manasyási mandānáḥ préd iyakshasi | mā
tát kar indra mṛiláya || 31 || dabhrám eid dhí tvávataḥ kṛi-
tám śrinvē ádhi kshámi | jígātv indra te mánah || 32 || tā-
véd u tāḥ sukirtayó 'sann utá prásastayah | yád indra
mṛiláyāsi nah || 33 ||

The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher. 26

He finds undeniable strength in intellectual people and also in those toiling and thereby He conquers again. the day to day miseries. 27

I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle. 28

I praise through hymns the mighty resplendent Lord, the augmenter of waters, for the attainment of wealth and wisdom while the devotional worship is performed with prayers. 29

It is only He who cleaves the hill for the people of three regions so that the wide womb is formed to allow the cows in captivity to issue forth. 30

Whatever anger you incur in your exhilaration, whatever you plan in your mind, or think to penalize us, O resplendent Lord, please do it not, but be kind to bless us. 31

O resplendent Lord, whatever little has been done by you for us is renowned on the earth. May your kindness turn to us. 32

O resplendent Lord, when you are kind to us, yours shall be this eulogy, and yours shall be these hymns of praises. 33

मा न पक्षिमुत्तामसि मा द्वयोरुत् त्रिषु । वर्णीर्मा शर भृतिपु ॥३४॥
विभग्या हि लावन उग्रादभिप्रभुङ्गणः । दुसादुहस्तोपहः ॥३५॥

mā na ékasminn ágasi wā dváyor utá
trishú | vadhbīr mā sūra bhúrishi || 34 || bibháyā bī tvá-
vata ugrād abhiprabhañgínah | dasmád ahám ritisháhab
|| 35 || ४८ ||

१०८ मा सग्युः चनुमा विकुं मा पुत्रस्ये प्रभूवसो । आद्वल्क्ष्मू ते मनः ॥३६॥
को तु मर्या अमिथिनः स्त्रासा सखायमन्त्रीत् । जहा को असर्दीपने ॥३७॥
एवर्णे वृषभा मूर्तजन्मिन्वन्भृत्यौवयः । शुश्रीव निवना चरन् ॥३८॥
आ ने एना वचोयुजा हर्णे गृणे समदेथा । यदी व्रह्म्य इद्दहः ॥३९॥
भिन्धि विश्वा अप हिपुः परि वायो जही मृधः । वसु स्पृहं तदा भर ॥४०॥
यद्विल्लाविन्दृ यत्स्वरे यत्पश्चानि परीष्टनम् । वसु स्पृहं तदा भर ॥४१॥
यस्य ने विश्वमानुपो भूर्दुतस्य वेदनि । वसु स्पृहं तदा भर ॥४२॥

mā sákhyuh sūnami á vide mā putráya prabhūvaso |
ávritvad bhūtu te mánah || 36 || kó nú maryā ámithitah sá-
khā sákhayam abravit | jahā kó asmád isbate || 37 || eváre
vishabha suté 'sinvan bhúry ávayah | svaghníva nivátā
cáran || 38 || á ta etá vacoyújā hárí gribbne suinádrathā |
yád im brahmábhya ú dādah || 39 || bhindhí vísvā ápa dvishab
pári bádho jahí mrídhah | vásu spárhám tád á bhara || 40 ||
yád viláv indra yát sthiré yát pársane párábhritam | vásu
spárhám tád á bhara || 41 || vásya te viśvamánusho bhúrer
dattásya védati | vásu spárhám tád á bhara || 42 || ४९ ||

O brave Lord, penalize us not for one sin, not for two, not for three, even not for many. 34

I am afraid of one like you only You are terrible, the destroyer of evils and strong enough to endure all attacks. 35

O bounteous Lord, may I never live to see my friend or son in distress; may your mind remain ever favourable towards me. 36

"O mortals, which friend has, without provocation, ever abused a friend? who again is one that leaves his friend in distress?" 37

O showerer of blessings, when the devotional prayers are offered, you have always been eagerly accepting them to your delight like a hunter rushing down to his victim. 38

I draw here towards you the two horses harnessed to a beautiful car and yoked by hymns, since you give precious wealth to the sincere devotees. 39

May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for. 40

O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible,—bring us that wealth which we long for. 41

O resplendent Lord, what all men recognize as given abundantly by you, bring us that wealth which we long for. 42

(४६) पद्मनार्गिणं सूक्ष्म

(१-३) सर्वसिंशाह चम्पास्य मृत्युनाशयो वृष कृषि । (१-२५, २०-३१, ३३) प्रथमादिविग्नयुचार्षकोनांप्र
शयादिवृच्य वर्यमित्यादेव; (२१-२५) एकविश्वादिवत्कृष्ण कार्तिक्षण वृषुभवतो दामस्तुतिः (२१-२८, ३३)
पवर्विश्वादिवृच्यां द्वार्चिष्वाथ वृषुद्विता । (४) प्रथमके: पादनिचुन् , (२-४, ६, १०, २३, ५०, ३३)
द्वितीयादिवृच्य वर्याद्वार्चिष्वादिविश्वकोनांदिवीष्वादिवृच्यानां शारप्री । (५) पवर्विश्वाः कल्प् . (७, १०)
सप्तमेकोत्तरविश्वोऽप्तुती । (६) अष्टम्या अनुष्ठुप् . (७) नवम्या: सतोऽप्तुती । (१-१३) एकादशीद्वृच्यो-
विष्वीनोत्तरः प्रगाथः ("काद्युप्या वृषती, द्वादश्या विष्वीता लतोऽप्तुती"), (१३) अथोद्वृच्या दिपदा ग्रगती.
(१४) चतुर्दश्या परिष्विक्षप्राप्या वृषती । (१५) पवर्विश्वाः कक्षन्याद्वृच्याः, (१६) पोद्वृच्या विगद् .
(१७) सप्तद्वृच्या ग्रगती, (१८) भ्रष्टद्वृच्या उपशिष्वाद्वृती, (२०) विष्वा विष्वमपदा वृषती, (२१-
२२, २४, ३२) एकविश्वादिविश्वाचतुर्विश्वादिविश्वोऽप्तुती । (२१-२८) पवर्विश्वादिवृच्य-
स्थां प्रगाथः { (२०, २३) पवर्विश्वासप्तविश्वोऽप्तुती, (२३, २८) पद्विष्वप्राप्योऽप्तुती:
सतोऽप्तुती } । (३०) विष्वा दिपदा विगद्, (३१) एकविश्वाशोऽप्तुती उन्नासि ॥

॥१॥ त्वावतः पुरुचसो वृयमिन्द्र प्रणेतः । स्मसि स्थार्नहरीणाम् ॥१॥
त्वां हि सुत्यमंद्रिवो विद्य द्रुतारस्मिपाम् । विद्य द्रुतारं स्थीणाम् ॥२॥

46.

Tvávataḥ purūvaso vayám indra pranetah | smásí sthā-
tar harīnām || 1 || tvām hi satyám adriyo viḍmá dātāram
isháam | viḍmá dātāram rayinām || 2 ||

आ यस्य ते महिमान् शान्तमृते शान्तकर्तो । मूर्भिर्गृणन्ति कारवः ॥३॥
सुनीथो घा स मत्ये यं मृत्यो यमर्युमा । मित्रः पान्त्यद्वुहः ॥४॥
दधीतो गोमुदश्ववत्सुवीर्यमाद्रित्यजृत् प्रधते । सदां गुया पुरुस्पृहो ॥५॥

ā yásya te mahimá-
nam sátamáute sátakrato | girbhír grīṇānti kāravah || 3 || su-
nithó ghā sá mártyo yám marúto yám aryamá | mitrah
pánty adrúbah || 4 || dádbhāno gómad ásvavad suvíryam ádi-
tyájūta edhate | sádā rāyá purusprīhā || 5 || 1 ||

O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies. 1

O possessor of resolute will-power, we know that truly you are the giver of nourishment and conferer of wealth to all. 2

O performer of various selfless deeds and possessor of hundreds of aids, the singers celebrate your majesty with their devotional songs. 3

Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of light, gives protection. 4

He, who is directed by mother Infinity, ever increases in wealth desired by all. He possesses abundant wisdom, vitality and brave children. 5

८३ । तमिन्द्रं दानंसीमहे शवसानमभीर्वम् । ईशानं शय ईमहे ॥६॥
 तस्मिन्हि सन्त्युतयो विश्वा अभीर्वः सच्च ।
 तमा वहन्तु सप्तयः पुरुषसुं मद्वयु हरयः सुनम् ॥७॥
 यस्ते मद्वा वरेष्यो य इन्द्र वृत्तहन्तमः ।
 य आनुदिः स्वर्णैर्भिर्यः पृतनामु दुष्टरः ॥८॥
 यो दुष्टरो विश्ववार श्रवाय्यो वाजेष्वस्ति तत्त्वा ।
 स नैः शविष्ट सवना वसो गहि गुमेष्ट गोमति ब्रजे ॥९॥
 मुख्यो पुण्ये यथा पुराश्वयोत्त रथया । ब्रह्मिष्ट्य महामह ॥१०॥

tám índram dáuam imáhe śavasānám ábbírvam | íśā-
 nam rāyá imáhe ॥ 6 ॥ tásmin hi sánty ûtáyo viśvā ábbíra-
 vah sáca | tám á vahantu sáptayah purūvásuṁ mādāya hā-
 rayah sutám ॥ 7 ॥ yás te mādo várēnyo yá irdra vrītra-
 hántamah | yá ādadah svār nṛibhir yáḥ pṛītanāsu dushtá-
 rah ॥ 8 ॥ yó dushtáro viśvavara śraváyyo vājeshv ásti ta-
 rutā | sá nah śavishtha sávaná vaso gahi gaméma gómati
 vrajé ॥ 9 ॥ gavyó shú no yáthā purásvayótá rathayá | vari-
 vasyá mahāmaha ॥ 10 ॥ १ ॥

८४ । नृहि ते शूर गव्यमोऽन्ते विन्दामि सुग्रा
 दृशस्या नौ भघवृष्ट चिदद्वियो धियो वाजेभिर्गविथ ॥११॥
 य कृष्णः श्रवयन्मन्यवा विशेषत वेद जनिमा पुरुषुनः ।
 ते विश्वे भानुपा युगेन्द्रं हवन्ते तविष्टं युतस्वृच्चः ॥१२॥

nahí te śūra rádhasó 'ntam vindámi satrá | dasasyá uo
 maghavan nū eid adrivo dhíyo vajebhir ávitha | 11 | yá
 rishváḥ śravayátsakhā viśvēt sá veda jánimā purushütatāḥ |
 tám viśve manushā yugéndram havante tavishám yatásru-
 eah | 12 |

We solicit rewards from the resplendent Lord who is fearless and strong; we solicit wealth from the bounteous Lord. 6

Verily, in Him are combined all the protective measures; He is the Lord of vast wealth. May His gliding-steeds like blessings bear Him to the sacred place of devotion for his exhilaration. 7

That ecstasy of joy which is pre-eminent and which utterly destroys your enemies and which wins tributes from men and which is invincible in battles of cosmic life,— 8

—that ecstasy of yours, O well-worthy of praise, and the deliverer from enemies, (is remarkable). May you come to accept our oblations, O most mighty one, the giver of dwellings, may we obtain a treasure full of wisdom. 9

O lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever. 10

O brave and bounteous Lord, I find no limit to your munificence. O Lord of resolute will-power, may you bestow your rewards on us and bless our offerings by giving us ample wealth and wisdom. 11

The graceful resplendent Lord is glorified and praised by His friends; He knows all generations; all men adore Him at all times and offer devotion like the pure butter being poured by ladles. 12

स नो वाजेष्वविता पुरुषसुः पुरःस्याना मुघवा वृत्रहा भुवत ॥१३॥
 अूभि वो वीरमन्धस्मे मदेषु गाय गिरा मुहा विचैतसम् ।
 इन्द्र नाम् श्रुत्यै शकिनं वचो यथा ॥१४॥
 दुदी रेकणस्तुन्ये दुदिर्विषु पुरुहन वृजिनम् । नूनमध ॥१५॥

sá no vājeshv avitā purūvásuh purasthātā nia-
 ghāvā vṛitrahā bhuvat || 13 || abhí vo vīrām ándhaso má-
 deshu gāya girā mahā vicetasam | índram nāma srútyam
 śakínaip vāco yáthā | 14 || dadi rékṇas tanvē dadír vāsu
 dadír vājeshu parubuta vajinam | nūnám átha || 15 ||

त्रिशेषाभिरुच्यन्तं वस्त्रां सासङ्गांसं चिदुस्य वर्षेसः । कृपयतो नूनमलय ॥१६॥
 मुहः मु वो अरेष्ठे स्तवामहे मीळहुषे अरंगमाय जग्मये ।
 यज्ञेभिर्गुर्भिर्विश्वमनुषां मुख्नामियक्षसि गाये त्वा नमसा गिरा ॥१७॥
 ये प्रातयन्ते अज्मभिर्गिरीणां सुभिरेषाम् ।
 यज्ञं मंहिष्वर्णीनां सुन्नं तुविष्वर्णीनां प्राच्वरे ॥१८॥
 प्रभुङ्गं दुर्मतीनामिन्द्र शविष्टा भर । रुथिमुम्मन्यु युज्वै चोदयन्मते ज्येष्ठै चोदयन्मते ॥१९॥

vísveshām irajyántam vásunām sāsahyānsam eid asyā
 várpasah | kripayatō nūnám áty átha || 16 || mahāh sú vo
 áram ishe stávāmalie mīlhāshe aramgamāya jáginaye | ya-
 jñébhūr gírbhír vísavámanushámu marútam iyakshasi gáye tvā
 námasā girā || 17 || yé pātāyante ájwabhir gírīnám snúbbhir
 eshām | yajñám mahishvápinam sumnám tuyishvápinám prá-
 dhvaré || 18 || prabhlangam durniatīnām índra śavishthā
 bhara | rayim asmābhyaṇ yújyaṇ codayanmata jyéshtham
 eodayanmata || 19 ||

May the bounteous Lord, the destroyer of the evils of ignorance, be our champion and protector in critical struggles of our life. 13

O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises. 14

O glorified by all (the resplendent Lord), may you give wealth, give treasure and vigour and provide abundant food in critical times of life-struggle just now, without delay. 15

May the Lord of all precious things, who according to His pleasure can change His charming forms, give us abundant wealth and wisdom just now, without delay. 16

We praise with oblations and hymns that blissful mighty Lord, showerer of bounties and very much wish that He comes. You are worshipped by every man, including cloud-bearing winds. May I adore you constantly with song and prayers. 17

We offer devotion to those loud-sounding clouds who rush along with streaming trains of rain showers; may we obtain in the worship the happiness which these loud roarers bestow. 18

O resplendent Lord, the mightiest, may you, O inspirer of intellect, bring to us suitable wealth that crushes men of evil minds. O inspirer, bring to us most excellent wealth. 19

सनितः सुसनितरुम् चित्रं चेतिषु सूर्यं ।
प्रासहो सम्राट् सहुरि महन्ते भुज्युं वाजेषु पृथ्येम् ॥२०॥

sánitah súsanitar úgra c. ra cétishtla
súnrīta | prásáhā sanirāt sáhurim sáhantam bhujuym váje-
shu púrvyam || 20 || 4 ||

आ म एतु य ईद्वलौ अदेवः पूर्तमादुदे ।
यथा चिद्वशो अभव्यः पृथुश्रवेसि कानीतेऽस्या व्युष्यादुदे ॥२१॥
षष्ठि सहस्राश्वस्यायुतासनमुष्ट्रानां विशुतिं शता ।
दश श्यार्थीनां शुना दश श्यस्त्वीणां दश गवां सुहस्रा ॥२२॥
दश श्यावा क्रुधद्वयो वीनवारास आशवः । मुथा नेमि नि वोचृतुः ॥२३॥
दानासः पृथुश्रवेसः कानीतस्य सुराधसः ।
रथै हिण्ययु ददन्मंहिषुः सूरिष्मुहृषिषुमकृत् श्रवः ॥२४॥
आ नौ वायो मुहे तने युहि मुखायु पाजसे ।
वृयं हि नै चकूमा भूरि द्रावने सुयश्चिन्महि द्रावने ॥२५॥

ा सा एतु या इव एते अदेवाह पूर्ताम अदादेऽयाथा एत
वायो अस्याह प्रित्वासावासि कानिते 'स्या व्युष्य अदादेऽयाथा एत
शश्तिम् सहस्राश्वयस्यायुतासनम् उष्ट्रानाम् विशुतिम्
शता । दासा श्याविम् शता दासा त्र्यारुष्टिनाम् दासा गवाम्
सहस्रा ॥ 22 ॥ दासा श्यावा रिद्वाद्रयो वीनवारास आशवः । मुथा नेमि नि वोचृतुः ॥ 23 ॥
दानासः पृथुश्रवेसः कानीतस्य सुराधसः । रथै हिण्ययु ददन्मंहिषुः सूरिष्मुहृषिषुमकृत् श्रवः ॥ 24 ॥
आ नौ वायो मुहे तने युहि मुखायु पाजसे । वृयं हि नै चकूमा भूरि द्रावने सुयश्चिन्महि द्रावने ॥ 25 ॥

O most bountiful, strong, wondrous, most splendid, excellent and supremely truthful; may you, by our prowess, O universal ruler, overpower them who attack us, and may you bring to us ample wealth for our enjoyment. 20

Let the new disciple, though not so divine, approach the one who has received the living gift of knowledge. May he, the God-dependent soul, the enjoyer of fruits, approach the loving Lord, the possessor of immense treasures, for enlightenment during the break of dawn. 21

I, the God-blessed wealthy person, thank Him for possessing sixty thousand horses, ten thousand cattle, twenty hundred camels, and a thousand brown mares with three red patches. 22

(Let me thank God and proclaim): "I have ten brown horses, who turn the wheel of my chariot with swift whirl; they are of high speed and mature vigour." 23

These are the gifts of the loving Lord, the possessor of immense treasures. He donates golden chariot and proves himself most liberal and wise. He Himself wins wide fame in the world. 24

Come to us, O Lord of vitality, to bestow upon us great wealth and glorious strength. We have been offering to you, O giver of abundant wealth, so that you give much to us; we are also just now offering the same to you, the giver of gifts. 25

यो अश्वेभिर्वहते वस्ते उक्षास्ति: सुस संसतीनाम् ।
पुभिः सोमेभिः सोमसुद्धिः सोमपा द्रुनाय शुक्रपूतपाः ॥२६॥
यो मे इमं चिदु त्वनामन्दच्छ्रिवं द्रवने ।
अरुद्वे अक्षे नहुषि सुकृत्वनि सुकृत्तराय सुकृतुः ॥२७॥
उच्चथ्येदु वपुषि यः स्वराकृत वायो घृतस्नाः ।
अश्वेषितं रजेषितं शुनेषितं प्राज्ञ तदिदं तु तत् ॥२८॥

yó ásvebhīr vábate vástā usrás triḥ saptá saptatínam
ebhīḥ sómabhīḥ somasúdbhīḥ somapā dānáya śukrapūtapāḥ
॥ 26 ॥ yó ma imám̄ eid u tmánámāndae citrám̄ dāváne |
araṭyé ákshe náhushe sukṛitvani sukṛittarāya sukṛatuḥ ॥ 27 ॥
neathyé vāpushi yáḥ svaráḥ utá vāyo ghṛitasnáḥ | ásveshi-
tam rájeshitam śūneshitam prájma tát idám nū-tát ॥ 28 ॥

अधे प्रियमिपिराये पष्टि सुहस्तासनम् । अश्वानुमित्त वृण्णाम् ॥२९॥
गावो न युथसुप॑ यन्ति वप्त्यु उप् मा यन्ति वप्त्यः ॥३०॥
अधे यच्चारथे गुणे शृतसुप॒टाँ अचिक्रदत् । अधे श्वितेषु विशुतिं श्राना ॥३१॥

ádha priyám ishiraya shashtími sahasrasanam | ásvámām in
ná vṛishṇam ॥ 29 ॥ gávo ná yāthám upa yanti vādhiraya
upa má yanti vādhirayah ॥ 30 ॥ ádha yáe cárathé gaṇé sa-
tím ushtrám aekradat | ádha sváteshu viñśatími ṣatá ॥ 31 ॥

He, the sun, comes speedily mounted on horses and invested with thrice seven times seventy ($3 \times 7 \times 70 = 1470$) golden rays of morning. He (the sun) comes to you, the Lord, with these healing herbs; and learned priests offer our invocations to you, the acceptor of loving devotion,—bright and pure. 26

Of His own sweet-will, He has been pleased to give me these honoured gifts. He is the performer of good works, and inspires men who are courteous, liberal, and determined to perform noble deeds on the basis of their pre-eminent good actions. 27

O Lord of vital energies, you are self-resplendent in your glorious form; you are bright like pure butter, you grant me the gifts of divine spirituality inspired by vital energies, willing efforts, and god-inspired love. Surely these are inspired by the blessings of our Lord. 28

May I enjoy these gifts worthy to be enjoyed by the beneficent kings, corresponding to sixty thousand bulls, vital and vigorous like horses. 29

As the cows approach the herd, in the same manner the castrated bullocks come for refuge; may the bullocks come to me for refuge. 30

He calls hundred camels (to be donated) when the herd has been grazing in the woods, and two thousand white cows from among the white herds. 31

श्रुतं द्वासे वर्लव्युथे विप्रस्तरक्षु आ ददि ।
ते तें वायविमे जना मदुन्तीन्द्रगोपा मदन्ति देवगोपाः ॥३२॥
अध्य स्ता योषणा मुही प्रतीची वशमुश्वयम् । अधिरक्षमा वि नीयते ॥३३॥

śatām dasē halbuthē vīpras tāruksha ā dade | té te vāyav
imē jāna mēdantindragopa mādanti devāgopāḥ ॥ 32 ॥ ádha
syā yoshaṇa malī prati॒ vāsam asvyaām | ádhirkumā vi
niyate ॥ 33 ॥ ६ ॥

(४७) सप्तचत्वारिंशं पूर्त्य

(१-१८) अष्टादशर्चस्यात्य मूर्त्यन्याश्यस्ति एवाः । (१-१९) प्रथमादित्रयोदशवर्त्मादित्या ।
(१४-१८) चतुर्दशपादिपञ्चानामादित्योदसो देशाः । मदापक्ष्मज्ञनः ॥

१३० महि वो महुतामवो वरुण मित्र द्वाशुरे ।
यमादित्या अ॒भि द्रुहो रक्षेथु नै॒मुंधं नैशदनेहसो व ऊ॒तयः सु॒जन्यो व ऊ॒तयः ॥ १ ॥
विदा देवा अ॒धानामादित्यासो अ॒पाकृतिम् ।
पृ॒क्षा वयो यथोपारि व्य॑से शर्मं यच्छतानेहसो व ऊ॒तयः सु॒जन्यो व ऊ॒तयः ॥ २ ॥
व्य॑से अधि॒ शर्मं तत्पक्षा वयो न यन्तन ।
विश्वानि विश्ववेदसो वरु॒द्यो मनामहेऽनेहसो व ऊ॒तयः सु॒जन्यो व ऊ॒तयः ॥ ३ ॥

47.

Máhi vo mahatám ávo várūṇa mītra dāśushe | yám ádi-
tyā abhí druhó rákshathā ném aghám naṣa॒l aneháso va
ūtayah̄ suūtayō va ūtayah̄ ॥ 1 ॥ vidā devā aghánām ádityāso
apákritim | pakshá vayo yáthopári vy ásmé śárma yacha-
tanebháso va ūtayah̄ suūtayō va ūtayah̄ ॥ 2 ॥ vy ásmé ádhi
śárma tát pakshá vayo ná yantana | vís̄vāni vís̄vavedaso
varu॒thyā manāwabe 'ncháso va ūtayah̄ suūtayō va ūtayah̄
॥ 3 ॥

The sage accepts the donation of hundreds from the liberal giver and benefactor. O vital Lord, we belong here to you, and you alone. Men rejoice when protected by the resplendent Lord and guarded by Nature's bounties. 32

(By your grace) may this stately maiden adorned with gold be led forth towards me, the brilliant and strong youth. 33

47

O Lord of light and bliss, great are you and great are your protections which you give to the dedicated devotees. No evil can harm him, whom, O the cosmic solar rays, you guard from injury. Your aids are void of harm, and verily your aids are true aids. 1

O Lord of cosmic solar rays, you know the way to keep all evils at a distance; may you grant us happiness as birds by their wings over their off-springs. Your aids are void of harm and verily your aids are true aids. 2

May you grant us happiness as birds by their wings over their offsprings; O possessor of all wealth, we solicit from you all riches suitable for our life, your aids are void of harm and verily your aids are true aids. 3

यस्मा अरासत् सर्वे जीवानुं च प्रचेतसः ।
 मनोर्विश्वस्य देविम आदित्या रथ ईशतेऽनेहसो व ऊतयः सुज्ञनयो व ऊतयः ॥४
 परि णो वृणजन्मधा दुर्गाणि रथ्यो यथा ।
 स्यामेदिन्द्रस्य शमेष्यादित्यानामुतावेस्यनेहसो व ऊतयः सुज्ञनयो व ऊतयः ॥५

yásmā árásata ksháyam jívátum ca práctetasah | má-
 nor vísvasya ghédl imá ádityá rāyá ísate 'neháso va ûtā-
 yah suūtayoh va ûtayah ॥ 4 || pári no vriṇajann aghā dur-
 gāni rathyò yathā | syámédl indrasya sármaṇy ádityánām
 utávasy aneháso va ûtayah suūtayoh va ûtayah ॥ 5 || 7 ||

४ परिहृतेद्वना जनो युष्मादत्तस्य वायति ।
 देवा अदेभ्रमाशा वो यमादित्या अहेतनानेहसो व ऊतयः सुज्ञनयो व ऊतयः ॥६।
 न तं तिम्मं चन त्यजो न द्रासदुभि तं गुरु ।
 यस्मा उ शमेष्यादित्यासो अराध्वमनेहसो व ऊतयः सुज्ञनयो व ऊतयः ॥७।
 युष्मे देवा अपि प्मसि युष्मन्त ह्यु वर्मेषु ।
 यूयं मुहो न एन्सो युष्ममीदुरुष्यतानेहसो व ऊतयः सुज्ञनयो व ऊतयः ॥८।

parihvritéd aná jáno yusbmádattasya vāyati | dévā ádabhr-
 ram áśa vo yám ádityā áhetanānēháso va ûtayah suū-
 tayoh va ûtayah ॥ 6 || ná tám tigmám eaná tyájo ná drásad-
 abhí tám gutú | yásmā u sárma saprátha ádityáso árādhvam
 aneháso va ûtayah suūtayoh va ûtayah ॥ 7 || yuslmé devā
 ápi shmasi yúdhyanta iva vármasu | yúyám mahó na énaso
 yúyám árbhād urushyatāneháso va ûtayah suūtayoh va ûtā-
 yah ॥ 8 ||

To whomsoever these agile solar rays give shelter and the means of life, they keep full control over the wealth of everyone; your aids are void of harm and verily your aids are true aids. 4

May our sins and sorrows pass us by, as drivers of the chariots avoid rough roads; may we abide in resplendent Lord's guard and in the protection of the cosmic solar rays; your aids are void of harm and verily your aids are true aids. 5

Verily men obtain by painful means the wealth which you bestow on them; O divine cosmic rays, the person, whom you favour, wins great riches; your aids are void of harm and verily your aids are true aids. 6

On him shall neither fear nor wrath fall and no heavy calamity visits him whom the cosmic solar rays give shelter and extensive happiness; your aids are void of harm and verily your aids are true aids. 7

O divine, may we abide in you as warriors in their armour; may you guard us from great calamities and guard us from even small ones; your aids are void of harm and verily your aids are true aids. 8

अदितिर्न उरुष्युत्वदितिः शर्म यच्छतु
माता मित्रस्ये रेवतोर्ज्यमणो वरुणस्य चानेहसो व ऊतयः सुज्ञतयो व ऊतयः ॥१॥
यद्येवाः शर्म शरुणं यद्ग्रन्थं यदनानुरम्
त्रिधातु यद्वरुष्याऽ तद्वसामु वि यन्तनानेहसो व ऊतयः सुज्ञतयो व ऊतयः ॥१०॥

áditir na urushyatv áditiḥ śárma yachatu | mātā
mitrásya revato 'ryampó várunasya cāneháso va utáyah
suūtayo va ūtáyah | yád devah śárma śarapám yád
bhadrám yád anaturám | tridhátn yád varūthyam tát
asmásu vi yantanāneháso va utáyah suūtayo va ūtáyah
|| 10 || १ ||

१०० आदित्या अत्र हि रथतांधि कूलादिव स्पशः
सूर्यीर्थमवेतो यथानु नो नेषथा सुगमेनेहसो व ऊनयः सुज्ञतयो व ऊनयः ॥११॥
नेह भुदं रक्षस्विने नावृये नोपया उत
गवे च भुदं भेनवे वीराये च श्रवम्यनेहसो व ऊतयः सुज्ञतयो व ऊनयः ॥१२॥
यद्वाविर्यद्वीपीच्येऽ देवामो अस्मिन् दुष्कृतम्
त्रित तद्विश्वेमाप्य आरे अम्मद्वावनानेहसो व ऊनयः सुज्ञतयो व ऊनयः ॥१३॥

ádityā áva hí khyátádhi kúlād iva spásah | sutírthám
árvato yathánu no neshathá sugám aneháso va ūtáyah
suūtayo va ūtáyah | uchá bhadrám rakshasvíne návaya
yai nöpayá utá | gáve ca bhadrám dhenáve viráya ca
śravasyaté 'neháso va ūtáyah suūtayo va ūtáyah | 12 | yád
āvír yád apícyam déváso ásti dushkritám | tríté tát víśvam
áptyá āré asmád dadhátnāncháso va ūtáyah suūtayo va
ūtáyah | 13 |

May Mother Eternity defend us, may Mother Eternity guard us and give happiness; verily, she is the mother of Nature's bounties such as the sun, the vital wind and the ocean; your aids are void of harm and verily your aids are true aids. 9

O divine powers, grant to us the happiness which is secured, auspicious and free from sickness, and which is triply strong and fit for shelter; your aids are void of harm and verily your aids are true aids. 10

O lord of cosmic rays, look down upon us as a guide exploring from the shore of a sea; as men lead horses to secure destination, so conduct us along a good path; your aids are void of harm and verily your aids are true aids. 11

Let there be no peace and prosperity to insurgents, nor to him who threatens or assails us; but let there be prosperity to our cattle and milch kine and for the man, who strives for fame; your aids are void of harm and verily your aids are true aids. 12

O divine, may you remove far away from us even far away from three accessible regions, —each evil, manifest or concealed; your aids are void of harm and verily your aids are true aids. 13

यत् गोपु दृष्ट्वप्युं यज्ञासे दृहितर्दिवः ।
 निताय नदिभावर्याप्यायु परि वहनेहसो व उत्तयः सुउत्तयो व उत्तयः ॥१४॥
 निकं वा वा कृणवेत् सर्वं वा दृहितर्दिवः ।
 त्रिन दृष्ट्वप्युं सर्वमाप्ये परि दद्वायनेहसो व उत्तयः सुउत्तयो व उत्तयः ॥१५॥

yáca góshu dushvápnyam yáca cāsmé duhitar divah | tritáya tát vībhāvary āptyáya párá vahāneháso va útayah suūtayó va útayah || 14 || nishkám vā gbā kṛinávate srájam vā duhitar divah | trité dushvápnyam sárvam āptyé pári dadmasy aneháso va útayah suūtayó va útayah || 15 ||^o ||

... तदन्नाय तदप्से तं भागसुप्तसेद्वे ।
 निताय च द्विताय चोपो दृष्ट्वप्युं वहनेहसो व उत्तयः सुउत्तयो व उत्तयः ॥१६॥
 यथो कुलां यथो शारं यथो कृणं सुनयामसि ।
 पुवा दृष्ट्वप्युं सर्वमाप्ये सं नयामस्यनेहसो व उत्तयः सुउत्तयो व उत्तयः ॥१७॥
 अजैप्यायासनाम् चाभुमानांगसो वयम् ।
 उयो यसादृष्ट्वप्युदभ्येष्मापु तदुच्छत्वनेहसो व उत्तयः सुउत्तयो व उत्तयः ॥१८॥

tádannáya tádapase tám bhágám upasedúshe | tritáya ca dvitáya cósho dushvápnyam vahāneháso va útayah suūtayó va útayah || 16 || yáthā kalám yáthā saphám yáthā ríñám samnáyámasi | evá dushvápnyam sárvam āptyé sám nayámas yaneháso va útayah suūtayó va útayah || 17 || ájaishmádyásanáma cábhúmánāgaso vayám | úsho yásmud dushvápnyád ábhaishmápa tát uchatv aneháso va útayah suūtayó va útayah || 18 ||^o ||

O daughter of heaven (the dawn), whatever ill-dream threatens ourselves or relates to our cattle's distress, remove it to the wide far away regions of subconsciousness; even away from the three such regions; your aids are void of harm and verily your aids are true aids. 14

O lady of the light (dawn), whatever ill dream that threatens the maker of gold ornaments or the maker of garlands, let us transfer it to the remote distances of wide regions of subconsciousness, second and the third; your aids are void of harm and verily your aids are true aids. 15

O lady of the light, may you drive away the evil dream to the second and third regions (of subconsciousness),—such a dream, in which we appear to be creatures and souls of remote distances, who are ordained to enjoy or do what we enjoy and do while awake; your aids are void of harm and verily your aids are true aids. 16

As we throw off the nails of fingers and hoofs of animals (as insignificant parts) and as we discharge debt, in the same manner disburse all the evil dreams to the remote regions (places of our subconsciousness); your aids are void of harm and verily your aids are true aids. 17

O dawns, may we be free from evil dreams; may these dreams, which we were afraid of, depart from us and may we feel today victorious and happy; your aids are void of harm and verily your aids are true aids. 18

(४८) अष्टमतार्तिं सूतम्

(१-१०) पञ्चदशर्चंस्याम्य मृक्षन्य धीरः काण्डः प्रगाय कर्कि । सोमो देवता । (१-११, ५-१५)

प्रथमादिजनुक्रमां पञ्चवादिदशानात् शिष्यः, (१) पञ्चम्यात् जगती इन्द्री ॥

स्वादोरभक्षि वयसः सुमेधाः स्वाध्यो वरिवेवित्तरस्य ।
 विश्वे यं देवा उत मत्यस्मै मधुं ब्रुवन्ते अभि संचरन्ति ॥१॥
 अन्तश्च प्रागा अदितिर्भवास्यवयाता हरस्मै दैव्यस्य ।
 इन्द्रुविन्द्रस्य सूख्यं तुपाणः श्रौटीत् धुरमनु रुथ क्रत्याः ॥२॥
 अपाम् सोमेभूतान् अभूमागन्म ज्योतिरविदाम देवान् ।
 किं तुनमसान्कृणवदगतिः किमु धृतिरमृत मत्यस्य ॥३॥

48.

Svādōr abhakṣhi vāyasaḥ sumedhāḥ svādhyo varivovit-
 tarasya | vīśve yām devā utā martyāśo mādbu bruvānto
 abhi samcāranti || 1 || antāś ca prāgā aditir bhavāsy ava-
 yatā hāraso daivyasya | īndav īndrasya sakhyām jushāṇāḥ
 śrauśhītīva dbūraim ānu rāyā ṛidhyāḥ || 2 || āpāma somam
 amṛitā abhūmāgamna jyotir āvidāma devān | kīm nūnām
 asmān kriṇavat̄ aratiḥ kīm u dhūrtir amṛita martyasya
 || 3 ||

शं तो भव हृद आ पीत इन्दो पितेव सोम सूनवे सुक्षेवः ।
 सखेव मर्य उरुदासु धीरः प्र ण आयुर्जीवसे सोम तारीः ॥४॥
 इमे मा पीता यशसे उरुम्यवे रथं न गावः समनाहु पर्वेसु ।
 ते मा रक्षन्तु विखलेष्व विश्रादुत मा स्वामायवयन्त्वन्दवः ॥५॥

sām no bhava hrīda à pitā īudo pitéva soma sūnāye
 susēvah | sākheva sākhya uruśānsa dhrīrah prāna āyur jī-
 vāse soma tariḥ || 4 || imē mā pitā yaśasa uruśhyāvo rā-
 thaṁ nā gāvah sām anāha pārvasu | té ma rakshantu vi-
 strāsaś caristrād utā mā srāmād yavayantv īudavah || 5 || 11 ||

May I with wisdom and devotion enjoy the delicious and widely honoured health-giving food, which all godly men and divine powers proclaim to be sweet, and try to procure for eating. 1

O delightful elixir, you are divinely pure and as you enter within unimpaired, you avert the anger of the divine forces; may you, enjoying the friendship of the resplendent, carry us to wealth as a swift horse brings the chariot speedily (to riches). 2

As we drink the elixir of divine love, we become immortal; we attain the heavenly light, we have known the secrets of divine forces. Now what would the malignant do to harm us? O immortal, what mortal man's deception now to us? 3

O pure divine elixir, may you be sweet and blissful when absorbed into our hearts, as a kind father to his son, or as a friend to a friend. O pure elixir, worthy of wide praise, may you extend our years that we live long. 4

I have drunk these glorious drops of divine elixir which give me freedom. Closely they knit together my joints as bullocks drawing together a chariot falling in pieces. Let them protect my foot from slipping on the way. May they deliver me from sickness. 5

॥१५॥ अुमि न मा मथितं सं दिदीपः प्र चक्षय कृषुहि वसेसो नः ।
अथा हि ते मद् आ सोम मन्ये रेवौ इव प्र चरा पुष्टिमच्छ ॥६॥
इधिरेण ते मनसा सुतस्य भक्तिमहि पितृस्येव ग्रायः ।
सोम राजन्नं ण आयूषि तारीरहानीव सूर्यी वासुराणि ॥७॥

agnīm nā ma mathitam sām didipah prā cakshaya kri-
ṇubhī vāsyaso nah | áthā hī te māda á soma manye revān
iva prā carā pushṭim āchha ६ ishirēṇa te mānasā sutā-
sya bhakshīmāhi pītryasyeva rāyāḥ | soma rājan prā nā
āyūnshi tārīr áhānīva sūryo vāsariṇi ॥७॥

सोम राजन्मूलया नः स्तुस्ति तवे ससि ब्रूत्यादृस्तस्य विद्धि ।
अर्लैति दक्ष उत मन्तुरिन्द्रो मा नो अर्यो अनुकामं परो दा: ॥८॥
त्वं हि नस्त्वन्तः सोम गोपा गत्रेगात्रे निष्पुसत्था नृचक्षाः ।
यत्ते वृथं प्रभिनाम ब्रूतानि स नो मृल सुपुत्रा देवु वस्यः ॥९॥
ऋदूदरेण सर्व्या सचेय यो मा न रिष्येद्वयेश्व पीतः ।
अुयं यः सोमो न्यधाय्युम्से तस्मा इन्द्रै प्रतिरमेम्यायुः ॥१०॥

soma rājan mri-
lāyā nah svasti tāva sinasi vratyās tāsyā viddhi | álarti
dáksha utá manyūr indo má no aryō anukāmām pára dāḥ
॥८॥ tvām hī nas tanvāḥ soma gopā gātre-gātre nishasatthā
nricákshāḥ | yát te vayām pramīnāma vratāni sū no mriṣa
eushakhā deva vāsyah ॥९॥ ṛidūdareṇa sákhyā sareya yó
mā nā rishyed dharyasya pītāḥ | ayām yāḥ somo ny ádhāyy
asmé tāsmā īndram pratīram emy áyuh ॥१०॥ १२॥

O divine elixir, kindle me like the fire produced by friction; give us a clearer insight and make us rich in enlightenment; I praise you now for exhilaration; come now, full of wealth and wisdom, to nourish us. 6

May we enjoy the pleasure you give with an enlivened spirit as men enjoy paternal wealth. O love divine, may you prolong our lives as the sun makes the universal days grow longer. 7

O elixir, the glorious one, bless us for our welfare; we are your worshippers; may you recognize it. O the shining one, may not the enemy become strong and fierce; may you not give us up unto our foeman's pleasure. 8

O divine elixir, you are the guardian of our bodies, you dwell in each limb as the beholder of men. When we offend you against your holy statutes, may you, as a kind friend, best of all, be gracious. 9

O Lord of vital energies, may I have a friend whose heart is tender, and who will never harm me even when intoxicated with power. May this elixir be deposited within me permanently; for this I pray to the resplendent Lord. 10

अप् त्वा अस्तुरनिरा अर्मीवा निरत्रसन्तमिषीचीरभैषुः ।
 आ सोमो अस्मौ अस्तुद्विहाया अग्नम् यत्र प्रतिरन्त आयुः ॥११॥
 यो न इन्दुः पितरो हृत्सु पीतोऽमर्त्यो मर्त्यो आविवेश ।
 तस्मै सोमस्य हृविषा विधेम मृक्षीके अस्य सुमतौ स्याम ॥१२॥
 त्वं सोम पितृभिः संविदुनोऽनु यावापृथिवी आ तत्त्वं ।
 तस्मै त इन्द्रो हृविषा विधेम वृयं स्याम् पतंयो रथीणाम् ॥१३॥

ápa tyá asthūr̄ ámira ámivā nír atrasan támishicir̄ ábhaisbuḥ । á sômo asmáu aruhad vîhâya áganma yâtra prati-
 ránta áyuh ॥ 11 ॥ yó na índuḥ pitaro bṛitsú pító 'martyo
 mārtýān avivésha | tásmai sóniāya havishâ vidhema mriñiké
 asya sumatau syâma ॥ 12 ॥ tvâm̄ soma pitrîshbhiḥ sañvidâno
 'nu dyávâprithivî á tatantu | tásmai ta índo havishâ vi-
 dhema vayâm̄ syâma pátayo rayinâm̄ ॥ 13 ॥

त्रान्तरो देवा अधि वोचता नो मा नो निद्रा हृशत मोत जल्पिः ।
 वृयं सोमस्य विश्वह प्रियासः सुवीरासो विद्युमा वदेम ॥१४॥
 त्वं नः सोम विश्वनो वयोधास्त्वं स्वर्विदा विशा नुचक्षः ।
 त्वं ने इन्द्र उतिभिः सुजोषोः पाहि पुश्चानादुत वा पुरस्तात् ॥१५॥

trâtâro devâ
 ádhi vocatâ no má no uidrâ isata móta jalpib । vayâm̄ só-
 masya visvâha priyâsaḥ suvirâso vidâtham á vadema ॥ 14 ॥
 tvâm̄ nah soma visvâto vayodhas tvâm̄ svarvid á visâ u-
 cakshâb । tvâm̄ na inda ûtibhiḥ sajoshâb pâlî pascatâd utâ
 vâ parastâ ॥ 15 ॥

May these irremovable sicknesses lose their strength and vanish. Let these terrible pains, which have made us tremble, go away. May the mighty elixir getting active be effective to the climax. Let us feel that we have attained that draught by which men prolong life. 11

That elixir, drunken into our hearts, has entered, immortal into us, the mortals, so let us, O fathers, invoke this elixir with devotion, may we rest securely in his grace and favour. 12

O divine elixir, you spread yourself extensively through earth and heaven in association with our guardians. So let us serve you with devotion and become lords of riches. 13

O Nature's bounties, the protectors, may you give us your blessings. Let not dreams or idle talks overpower us. May we be ever-dear to the divine Lord, and along with brave sons around us, may we address the synod. 14

O divine love, may you provide life-giving food from all sides. You are the bestower of happiness, beholder of all men; may you enter us, and, rejoicing with your protecting powers, preserve us from behind and before. 15

(५१.) एकोनपशानं सूक्ष्मं

(१-१०) वसवन्त्यास्थं सूक्ष्मं काषायः प्रस्तुत्वं क्रापिः । इन्द्रो देवता । प्रगायः (विषयर्थं शृहतीं सर्वां सरोहृतीं) इन्द्रः ॥

११७

अुभि प्र चैः सुराधसुमिन्द्रमर्चु यथो विदे ।
 यो जरित्रिभ्यो मुघवा पुरुषसुः सुहस्तेणेव शिक्षति ॥१॥
 शतानीकेव प्र जिगाति धृष्णुया हन्ति वृत्राणि द्राशुर्षे ।
 गिरेरिव प्र रसा अस्य पिन्विरे दत्राणि पुरुभोजसः ॥२॥

49

Abhi prā vah surādhasam īndram arca yāthā vidē | yō jaritribhyo maghāvā purūvīsuḥ sahāsreṇeva sīkshati || 1 ||
 satānikeva prā jīgāti dīrīshnuyā hanti vṛitrāṇī dāsūshe |
 girer iva prā rāsā asya pīnvire dātrāṇī purubhōjasah || 2 ||

आ त्वा सुतासु इन्द्रेऽ मद्वा य इन्द्र गिर्वणः ।
 आपो न वंज्ञिन्न्वोक्यंत् सरः पूजन्ति शूर राधसे ॥३॥
 अनेहसै प्रतरणं विवक्षणं मध्यः स्वादिष्ठुर्मीं पिव ।
 आ यथो मन्दसानः किरासि नः प्र क्षुद्रेव तना धृष्ट् ॥४॥
 आ नः स्तोमुपुर्प द्वयदियुनो अश्वो न सोर्तुभिः ।
 यं ते स्वधावन्त्स्वद्यन्ति धेनव इन्द्र कण्वेषु रातयः ॥५॥

ā tvā sutāsa īdayo mādā yā īdra gīrvāyah । āpo nā vaj-
 rinn ānv okyām sārah pīnānti śūra rādhase || 3 || anehāsam
 pratāraṇam vivākshayām mādhyāḥ svādīshtham īm pīha ।
 ā yāthā mandasānāḥ kirāsi nāḥ prā kshudréva tmānā dīrī-
 shat || 4 || ā na stōnam ūpa dravād dīyānō āśvo nā só-
 tribhiḥ । yām te svadhāvan svadāyanti dhenāva īdra kā-
 veshu rātāyah || 5 || १४ ||

I praise to you, O bounteous resplendent Lord, granter of all riches, and who, with thousandfold treasures, loves to help those who serve Him with dedication. 1

He, equipped with his punitive forces, gets a control over hundreds of armies of adversities. He destroys the enemies of His munificent and liberal worshipper, and grants in ample rewards swelling like a stream flowing out of a mountain. 2

The delightful devotional prayers reach you, O resplendent Lord, the lover of hymns. These playful melodies seek and surround you as waters seek and flow to their accustomed lake where they finally rest. 3

May you drink the elixir of devotion which strengthens and gives eloquence, and which is the sweetest of the elixir for your exaltation. May you in your exhilaration bestow your reward of treasure on us, just as the mill-stone pours out dustlike flour. 4

O resplendent Lord, self-strong, may you come quickly to our place of prayers, urged on by the repeated praises which are sweet as milk. Among wise devotees, these are the gifts to glorify you. 5

उग्रं न धीरं नमसोर्प सेदिम् विभूतिमक्षितावसुम् ।
 उद्ग्रीव वज्रिक्षवुतो न सिङ्गते क्षरन्तीन्द्र धीतयः ॥६॥
 यद्य नूनं यद्य यज्ञे यद्य पृथिव्यामधि ।
 अतौ ना युज्ञमाशुभिर्महेमत उग्र उग्रेभिरा गंहि ॥७॥

ugrám ná virám námasópa sedima vibhūtim ákshitáva-
 sum | udriva vajrinn avató ná siñcaté kshárantíndra dhi-
 tayah || 6 || yád dha nūnám yád vā yajñé yád vā prithi-
 vyám ádhi | áto no yajñám asúbhír mahemata ugrá ngré-
 bhir á gahi || 7 ||

अजिरासो हरयो ये ते आश्वो वाता इव प्रसुक्षिणः ।
 येभिरपत्यं मनुषः परीयसे येभिर्विश्वं स्वर्द्धेशो ॥८॥
 पुतावतस्त ईमहु इन्द्र सुमत्य गोमतः ।
 यथा प्रावो मधवन्मेध्यातिथिं यथा नीपातिथिं धने ॥९॥
 यथा कप्ये मधवन्त्रसदस्यवि यथा पुक्ये दशव्रजे ।
 यथा गोश्ये असनोर्कजिभुनीन्दु गोमुद्दिरप्यवत् ॥१०॥

ajiráso hárayo yé ia áśávo vátā iva pra-
 saksibhīnah | yébhír ápatyam mánushah pariyase yébhír vi-
 vam svār dřisé || 8 || etávatas ta imaha índra sumnáhya gó-
 matah | yáthā právo maghavan médhyaítihim yáthā nípá-
 titihim dháne ॥ 9 ॥ yáthā kápye maghavan trasádasyavi yá-
 thā pakthé dásavraje | yáthā góśarye ásanor ríjíšvaníndra
 gómad dhífranyavat || 10 || 15 ||

O resplendent Lord, we approach you, who are a mighty hero, strong, pre-eminent and possessor of imperishable wealth; our prayers flow forth as a plenteous spring pours out its streams. 6

Whether you are now busy at the place of cosmic sacrifice or whether you are on the earth, come from there with your speedy vital forces, O Lord of lofty counsel, powerful. May you come swiftly with your mighty forces. 7

Your vital cosmic forces are agile and swift, and overpowering like the winds; with them, you encircle the realm of human world and therewith the entire luminous heaven becomes visible as if. 8

O resplendent, from you we solicit prosperity and wealth and wisdom. As a bounteous Lord, you help mendicants of venerability, and in the field of learning you help the leading ascetics interested in intellectual pursuits. 9

O bounteous Lord, as you have been giving abundant kine and gold to the wise devotees and to the terrifiers of the wicked, as well as favouring men of matured wisdom and persons of all-round discipline, men spiritually advanced and of straight-forward nature (in the same way may you favour us also). 10

४०) पश्चात् शतम्

(१ - १०) वर्षार्थ्यस्य सूक्ष्म्य कापव. पुष्टिगुरुपिः । इन्द्रो देवता । प्रगाथः (विषमर्थं वृत्ती. समर्थं सतोहृती) छदः ॥

०११

प्र मु थतं सराधेसुमचीं शुक्रमभिघ्न्ये ।
यः सुच्युते स्त्रिये काम्यं वसुं सुहस्त्रेणेव मंहते ॥१॥
शुतानीका हेतयो अस्य दुष्ट्रणा इन्द्रस्य सुमिषो मुहीः ।
गिरिर्न भूज्मा मुघवत्सु पिन्वते यदीं सुता अमन्दिषुः ॥२॥
यदीं सुतासु इन्द्रवाऽभि प्रियमन्दिषुः ।
आपो न धौयि सवनं मु आ वसो दृशो उवोणे द्राशुये ॥३॥

50

Prá sú srutám surádha-sam áreā śakrám abhishtaye ।
yáḥ sunvaté stuvaté kámyam vásu sahásreṇeva máñhate
॥ १ ॥ ṣatánikā hetayo asya dushtára īndrasya samísho ma-
lihī । girir ná bhujmá maghávatsu piuvate yád īm sutá
ámandishuh ॥ २ ॥ yád īm sutása īndava 'bhí priyám ámandi-
shuh । āpo ná dháyi sávanam ná á vaso dúgha ivópa-
dáśiśhe ॥ ३ ॥

अनेहसं व्ये हवमानमूतये मध्यः क्षगन्त धीतयः ।
आ त्वा वसो हवमानासु इन्द्रात् उपं स्त्रेवेषु दर्थिरे ॥४॥
आ तुः सोमे स्वध्यर इयानो अत्यो न तोशते ।
यं नै स्वदावन्त्यदीन्ति गृतयः पौर उन्द्रयसे हवम् ॥५॥

anekhásam vo hávamanaun utáye, mítihvah
ksharanti dhitáyah । á tvā vaso hávamanasa īndava úpa-
stotréshu daithire ॥ 4 ॥ á nah sóme svadhvara iyānó átyo
ná toṣate ॥ yám te svadávan svádanti gurtáyah pauré
chandayase hávam ॥ 5 ॥ १६ ॥

I glorify the far-famed, the bounteous, resplendent Lord for the sake of his protection, who gives precious wealth by thousands to the dedicated devotee and the offerer of hymns. 1

The resplendent Lord is equipped with hundred-edged forces, and destructive invincible weapons. He showers blessings on His liberal devotees like a mountain rich in springs. He bestows these rewards on His devotees when exhilarated by the devotional prayers. 2

When sweet devotional prayers exhilarate the loving Lord, my homage is offered abundantly to Him like flowing waters. O gracious Lord, may it please you as it is like sweet milch kine to the worshipper. 3

The matchless elixir of devotion that strengthens and gives eloquence is the sweetest of the beverage that is offered to you; in the ecstasy of joy, may you bestow your gifts upon us. O gracious Lord, with these hymns, we have established you in our prayers. 4

He rushes speeding like a horse towards our devotional prayers, offered to Him in our ceremonies, which are adorned by our sweet hymns. O lover of devotional sweet homage, here we have a call to citizens, whom you have been loving the best. 5

१५३

प्र वीरमुग्रं विविच्चि घनस्पृतं विमूर्ति राघ्वसो मुहः ।
 उद्रीच विज्ञवुतो वसुत्वना सदा पीपेय दाशुपे ॥६॥
 यद्द नूनं परावति यहो पृथिव्यां द्रुचि ।
 युजान इन्द्रं हरिभिर्महेमतं क्रुप्य क्रुप्येभिरा गहि ॥७॥

prá virām ugrām vivicim dhanasprītam vishhūtim rádhaso
 maháh | udriva vajrion avatō vasutvaná sádā pípetha dā-
 búshe ॥ 6 ॥ yád dha nūnám paraváti yád vā prithivyám
 divi ! yujáná indra hárribhir mahemata rishvá rishvébbir á-
 gabi ॥ 7 ॥

श्युरासो हरयो ये ते अस्तिथु ओज्जौ वानस्य पित्रिनि ।
 येभिर्नि दस्यु मनुषो निघोपयो येभिः स्वः पुरीयसे ॥८॥
 गुतावतस्ते वसो विद्याम् शूर् नव्यसः ।
 यथा प्राव् एतश्चै कृत्ये धने यथा वशं दशनजे ॥९॥
 यथा कर्षे मधवन्मेधे अच्छ्रे द्वीर्घनीये दशूनसि ।
 यथा गोश्चयु असिषासो अद्रियो मर्ये गोत्रं हरिश्चियम् ॥१०॥

rathiráso hárayo yé te asrídha ójo vátasya pí-
 prati | yébhír ní dásyam manusho nighóshayo yébhíh sváh
 pariýase ॥ 8 ॥ एतावतास ते वासो विद्यामा शुरा नव्यासाह ।
 yáthā práva एताम् krit्यe dháne yáthā vásam dásavrajे ॥ 9 ॥ yáthā káñye maghavan médhé adhvare dirghánithé
 dámúnasi | yáthā gósarye ásisháso adriyo máyi gotrám ha-
 risfryam ॥ 10 ॥ १७ ॥

May we praise the Lord who is powerful, brave, wise, controller of vast treasures, and extremely adorable. O Lord of resolute will-power, you shower wealth and wisdom on the worshipper like an ever-flowing fountain. 6

Whether you are at a far distance or on the earth or in heaven, O resplendent Lord of lofty counsel, one amongst lofties, may you harness your energies and come, O praiseworthy lord, the lofty one, with the lofty. 7

The vital powers which draw your chariot of universe are harmless; they surpass the impetuous strength of wind; through them you silence the evil forces against men, and with them you go round the sky. 8

O gracious hero, may we learn afresh to know you as you are. Surely you have been helping the vigilant men in the decisive battle, and giving aid to get control over even all round disciplined forces of enemies. 9

O bounteous Lord, as you have been giving help to the wise and pious in their sacred works, and to the man constantly engaged in efforts and the one resisting sensuous pleasure, may you in the same manner, O Lord of resolute will power, give me a herd of kine and cattle and wealth shining like gold. 10

(१३) प्रकपमासं सूक्ष्म

(१४) दशर्वन्यास्य मृत्यु काणः श्रुष्टिगुरुपिः । इन्द्रो देवता । प्रणाय । (विषभजं हृतती, समयः सतोनृती) छमः ॥

१४
यथा मनौ सांकरणौ सोमस्तिन्द्रापिबः सुतम् ।
नीपातिथौ मधवुन्मेघानिधौ पुष्टिगौ श्रुष्टिगौ सच्च ॥ १ ॥
पूर्वद्वाषः प्रस्कृष्टं सम्मादयुच्छयानं जिविसुद्धिनम् ।
सुहस्ताण्यसिषासद्ग्राम्युपिस्त्वोन्ते दस्यै वृक्तः ॥ २ ॥

51.

Yáthā móhau sámyvarapau sómanu iindrápibah sutám |
nípátitihau maghavau médhyaítihau púsh्टigau śrúsh्टigau
sáca ॥ १ ॥ párshadvánah práskaṇyam sám asádayae chaya-
nam jívrim úddhitam | sabásrāny asishásad gívām ríshis
tvóto dásyave vṛíkab ॥ २ ॥

य उक्थेभिर्विन्धते चिकिय ऋषिचोदनः ।
इन्द्रं तमच्छो वदु नव्यस्या मल्यरिष्यन् न भोजये ॥ ३ ॥
यसा अंकं सप्तर्षीषणमानुचुखिधातुमुन्मे प्रदे ।
सत्विमा विश्वा भुवनानि चिक्कुदादिज्ञनिष्ठ पौर्यम् ॥ ४ ॥

yá ukthébhīr ná vindháte eikid
yá ríshicódanah | iindrám tam ácha vada návyasya maty
árihyantaiñ ná bhójase ॥ ३ ॥ yásmā arkáum saptásirshayan
ániśeū tridhátum uttame॒ padé | sá tv imá vísya bhúva
nāni eikradad ád ij janishta paúñsyam ॥ ४ ॥

O resplendent bounteous Lord, may you inspire the mind of the true seeker as in the past you have been inspiring leading ascetics of profound knowledge and mendicants of venerability as well as those possessing extrovert and introvert intellects. 1

The outspeaking teacher approaches the man of wisdom, lying crippled and decrepid. Aided by you, (O resplendent Lord), may the seer, deadly hostile to the wicked, desire to obtain thousands of kine (i.e. thousandfold wisdom). 2

May you glorify that resplendent Lord with the newest hymns who has been presently praised by sacred lores. He is wise and inspirer of sages, ever eager to enjoy. 3

It is He, who is established in sevenfold rays of the sun and in the three regions extending to the loftiest. He sends His divine roars down to all the living things and so displays His divine powers. 4

यो नो द्राता वस्तुमिन्द्रं तं हृमहे वृयम् ।
विद्वा हृस्य सुमनि नवींयसीं शुभेषु गोमनि ब्रजे ॥५॥

yó no dātā
vásūnām īndrauप् tām humahe vayām | vidmā hy āsyā su-
matīm nāvīyasūp् gamēha gōmati vrajé ५ ॥५॥

१५॥ यमे त्वं वंसो द्रानाय द्विक्षर्त्सि म गुयम्पोष्मश्चने ।
तं त्वा वृयं मंधवज्ञिन्द्र गिर्वणः सुतावन्तो हवामहे ॥६॥
कुदा चन स्तरीर्त्सि नेन्द्रं सश्रसि द्राशुषे ।
उपोषेष्व वंधवन्भृय इन्द्रं ते द्रानै देवस्य पृच्यते ॥७॥
प्र यो नेन्द्रे अुभ्योजसु क्रिवि वृष्णः शुप्णी निघोषयन् ।
युद्देदस्तम्भीत्प्रथयेज्ञम् दिवुमादिज्ञनिष्ट पार्थिवः ॥८॥
यस्यायं विश्व आर्यो दासः शेवधिपा अरिः ।
तिरश्चिन्द्रये रुद्धिं पर्वीरवि तुम्भेत्सो अञ्जते स्युः ॥९॥
तुरप्यवो मधुमन्तं धृतश्चुतं विप्रासो अर्कमाच्चन्तुः ।
अस्मे गयिः पंप्रथे वृष्णयु शवोऽस्मे सुवानास इन्द्रवः ॥१०॥

yāsmāi tvāप् vaso dānāya śikshasi sā rayās pōsham
asñute | tām tvā vayām maghavān indra girvanah sutā-
vanto havāmabe ६ || kautā canā scariś asi nēndra sañcasi
dāśushe | uopēn mū maghavān bhūya in mū te dānām de-
vāya pṛicayate ७ || prā yō nauakshē abhy ḍjasa krivim
vadhaiḥ śiśhām uighoshaṇam | yadēl ēstambhit prathā-
yām amūm dīvām ad ijj janishṭa pārthivah ८ | visvayām
visva āryo dasah̄ gevalliupā arīḥ | tīrīḥ eid aryē cīṣāne
pārīravi tibhyēt sō ayyate rayih , ९ | turanyāyo madhu
mantām ghrītaṣeñtam vīpraso arkām anrieh | asmē rayih
paprathe vṛishhṇyām sāvo 'smē suvanāsa īdayah १० | १०||

We invoke that resplendent Lord who bestows precious things on us; for we know the way of seeking his newest favour. May our intellect be guided by his divine radiance. 5

O gracious Lord, the one whom you help to give so that he gives to others, gets from you abundance of wealth and prosperity. Through devotional affection, we invoke you, the resplendent and the bounteous Lord, as you love to hear the devotional songs. 6

Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more. 7

You overpower the violence by your might and silence the exploiter with his own weapons. When he spreads abroad the distant sky and props it up, then the first dweller on earth is born. 8

You (the bounteous and resplendent Lord) are that wealth personified which is coveted by every generous master of riches, and even by the humblest miser. May that wealth be brought directly close to you, the energetic devotee. 9

The zealous seers glorify you with sweet prayers and affectionate dedication; may the wealth and strength spread among us and so too the spiritual delight. 10

(१२) विष्णवां सूक्तम्

(१ - ३) इशवरंस्यास्य मृत्यु काष्ठ भाष्यम् । इन्द्रो देवता । प्रणयः (विष्णवां शूहनी, समर्चा सतोशही) एवः ॥

(१३)

यथा मनौ विवस्वति सोमै शुक्रपित्रः सुनम् ।
 यथा त्रिते छन्दे इन्द्रु जुजोपस्यार्था मादयसे सचा ॥१॥
 पृष्ठे मेष्ये मान॒रिश्वनीन्द्र सुवाने अमेन्द्रधाः ।
 यथा सोमै दशशिष्ठे दशोष्ये स्यूमरश्मावृजूनसि ॥२॥

52.

Yáthā mánau vivasvati sómam ṣakrápibah sutáni | yáthā tríté chánda indra jújoshasy áyaú mādayase sácā || 1 ||
 príshadhire médbhye mātarisvaníndra suváné ámandathah |
 yáthā sómam dásasípre dásonye syúmarashmāv ṛṣjūnasi
 || 2 ||

य उक्था केवला दुधे यः सोमै धृष्टितापित्र ।
 अस्मै विष्णुसीर्णि पुद्धा विचक्रम उपे मित्रस्य धर्मभिः ॥३॥
 यस्य त्वमिन्द्र स्तोमेषु चाकनो वाजे वाजिञ्छतक्रतो ।
 तं त्वा बुयं सुदुधामिव गोदुहो जुहूमसि श्रवस्यवः ॥४॥

yá ukthá kévalā dadhó yáh sómam dhṛishitápibat |
 yásmai vishṇus tríṇi padá vicakramá úpa mitrásya dhár-
 mabhiḥ ॥ 3 ॥ yásya tvám indra stómeshu cákáno vāje vājīn
 chaikrato | tám tvā vayám sudúghám iva godúbo juhū-
 māsi श्रवस्यवः ॥ 4 ॥

O resplendent self, as you enjoy the spiritual knowledge originated in the mind, and as you relish the melodious songs of the threefold-free-sages, so may you enjoy the nearness of the universal law. 1

O resplendent self, may you be delighted in the proximity of such seekers who are full of spiritual joy, swift and strong as the cosmic wind, full of tenfold happiness, helpers of their dependents, brilliant as sun-rays and straight-forward. 2

It is He, who appropriates these sacred hymns for Himself, who bravely accepts sweet devotion, for whom the all-pervading sun himself comes striding his three wide steps and helps Him in a friendly way. 3

O performer of hundreds of selfless deeds, you are bountiful to him, whose praises and oblations you accept delightfully; seeking renown, we invoke you as the milk-man invokes the cow who yields abundant milk. 4

यो नो द्राना स नः पिता मुहौं उग्र हैशानकृत् ।
अयोमन्त्रयो मुघवा पुरुचसुर्गोरश्वस्य प्र दानु नः ॥५॥

yó no dātā sá naḥ pítā mahán̄ ugrá
īśānākrīt | áyāmanu ugró maghávā purūvásur górvásya
prá dātu naḥ || 5 || २० ||

॥२०॥

यस्मै त्वं वेसो द्रानाय मंहसे स रायस्पोषभिन्वति ।
व्रुसुयवो वसुपतिं शृतक्रतुं स्तोमेऽरिन्द्रै हवामहे ॥६॥
कुदा चुन प्र धुच्छस्युभे नि पासि जन्मनी ।
तुरीयादित्य हवेनं त हन्दियमा तेखावमृतै द्विवि ॥७॥
यस्मै त्वं मंधवज्ञिन्द्र गिर्वणः शिशो शिक्षसि द्राशुषे ।
अस्ताकं गिर त्रुत सुश्रुतिं वेसो कण्ववच्छृणुधी हवम् ॥८॥
अस्तावि मन्म पूज्यं ब्रह्मेन्द्राय वोचत ।
पूर्वीकृतस्य ब्रह्मतीरनूपत स्तोतुमेधा असुक्षत ॥९॥
समिन्द्रो रथो ब्रह्मतीरधूनुत सं क्षेणो समु सूर्यैम् ।
सं शुक्रासः शुचयुः सं गवाऽशिरः सोमा हन्द्रममन्दिषुः ॥१०॥

yásmai tvám vaso dānāya mánhase sá rāyás pósham
invati | vasúyávo vásupatiṁ śatákratúm stómair índram
havāmahe || 6 || kadá caná prá yuchasy ubhé ní pāsi jána-
mánu | túriyāditya hávanam ta indriyám á tasthāv amṛitam
diví || 7 || yásmai tvám maghavann indra girvaṇah síksho
síkshasi dāśushe | asmákam gíra utá sushütum vaso kap-
vaváe chṛinudhí hávam || 8 || ástāvi mánma pūrvyám bráh-
ménadrāya vocata | pūrvír ritásya bṛihatír anūshata stotúr
medhá asṛikshata || 9 || sám ídro ráyo bṛihatír adhūnuta
sám kshoní sám u súryam | sám śukrásaḥ śúcayah sám
gávāśirah sómā índram amandishuh || 10 || २१ ||

He gives riches to us as our father. He is so powerful that He can make anyone sovereign at His will. May He, the strong and bounteous Lord, give us immense wealth, cows and horses. 5

O provider of comforts, whomsoever you bless, he obtains wealth and becomes prosperous; therefore, we call on the resplendent Lord of wealth, the performer of benevolent deeds, with our devotional songs. 6

O you, the sun-like resplendent Lord, you are never neglectful; you guard both types of men (good and bad) with your care. You are the source of all worldly pleasure; you are immortal. Your radiance is established in lofty heaven. ,

O resplendent bounteous Lord, worthy of invocations, may you hear our hymns and our invocations of praise, as of those whom you favour with your blessings and who are most wise. ,

We have been singing the songs since ancient times and chanting these prayers for the resplendent Lord. We loudly sing many *Bṛhati* verses in the ceremonies in which devotees have poured forth many hymns. ,

The resplendent Lord has heaped together vast stores of wealth and wisdom of both the worlds and of the solar region. The Lord is extremely delighted to hear brilliant, purifying and devotional prayers tuned with enlightenment. 10

(१) विपश्चात् सूतम्

(१-४) भष्ट्यस्यास्य सूतस्य खण्डो मेष्य क्षवि । हन्त्रो देष्टा । प्रगाय (विपश्चात्
हृती, सपर्चा सतोवृहती) उन्न- ।

१२२४

उपमं त्वा मुघोनां ज्येष्ठे च वृषभाणाम् ।
 पूर्भित्तमं मधवस्त्रिन्द्र गोविदुभीशानं गुय इमहे ॥१॥
 य आयु कुत्समतिथिमवमद्यो वावृधानो द्विवेदिवे ।
 तं त्वा वृयं हर्येशं शतकंतु वाजुयन्तो हवामहे ॥२॥

53.

Upamām tvā maghōnām jyēslītham ca vrishabhalāñām |
 pūrbhīttamam maghavann indra govīdam iśānam rāyā īmahe
|| 1 || yā āyūm kūtsam atithigvām árdayo vāvridhāmō divé-
 dive | tām tvā vayām hāryasvam śatākratūm vājayānto
 havāmahe || 2 ||.

आ नो विशेषां रसं मध्वः सिङ्गुन्त्वद्रयः ।
 ये परावति सुन्निरे जनेष्वा ये अर्वावतीन्दवः ॥३॥
 विश्वाद्वेष्टसि जुहि चावु चाकृष्णि विश्वे सन्तुन्त्वा वसु ।
 शीर्षेषु चिते मदिरासो अंशवो यत्रा सोमस्य तृम्पसि ॥४॥

ā no vīśveshām rasam mādhvah siñcautv
 ádrayaḥ | yé parāvati sunviré jāneshv á yé arvāvátindayah
|| 3 || vīśva dvéshānsi jabí cāvā cā kṛidhi vīśve sanvantv á
 vásu | sīślīteshu cit te madirāso aṅśávo yátrā sōmasya
 trimpasi ॥ 4 ॥ २२ ॥

We come to you, O bounteous resplendent Lord, the highest among the bounties, the strongest among the strong, the best destroyer of the strongholds of evils, the provider of worldly riches, and the lord of all treasures. 1

We glorify the Lord, who, increasing His strength day by day, provides long life, wisdom and hospitality. O performer of hundreds of noble deeds, arousing you by our offerings, we call you to come with your bay-horses (i.e.with your vital forces). 2

Let the stones pour forth the honey juice for us all, the drops of devotional elixir. These drops have been pressed and squeezed out by all our people who are at a distance or near us. 3

May you repel all enmities and keep them far away; let us all win treasures for ourselves. Even among the intellectuals, the exhilarating parts of the playful verses are effective, where you, O Lord, saturate yourself with divine love. 4

१२३८

इन्द्रं नदीयं एदिहि मिनसेधाभिरुत्तिभिः ।
 आ शैतम् शंतेमाभिरुभिष्टिभिरा स्वपि स्वापिभिः ॥५॥
 आजितुरं सत्यंति विश्वचर्चर्यणि कृषि प्रजास्ताभंगम् ।
 प्र सूतिरा शर्वीभिर्येते उक्तिनः कर्तुं पुनत आनुपक् ॥६॥
 यस्ते साधिष्ठोऽवेसे ते स्याम् भरेषु ने ।
 वृयं होत्राभिस्तुते देवहृतिभिः ससुवांसो मनामहे ॥७॥
 अहं हि ने हरिवो ब्रह्मं वाजुयुराजि यामि सदोतिभिः ।
 त्वामिदेव तमसे समश्वर्युर्गृव्युरये मर्थनाम् ॥८॥

indra nédiya éd ihi mitúmedhabhir ūtsbhīḥ | á śāmtama
 śāmtamābhīr abhishṭībhīr á svape svapībhīḥ | ५ | ajitūram
 sātpatiṁ viśvācarshāṇīm kridhī prajāsv ábhagam | prá sū
 tirā śācībhīr yé ta ukthīnah krátum punatā anu.bhák || 6 ||
 yás te sádbhishṭhó 'vase té syāma bháreshu te | vayám hó-
 trābhīr utá devahūtibhīḥ sasaváñso manāmahe || 7 || ahám
 hí te harivo bráhma vajayúr ajím yámi sádotibhīḥ | tvám
 id evá tám áme sám asvayúr gavyúr ágre mathinám
 || 8 || २४ ||

१२३९

(१४) चतुर्ष्वारां स्तुतम्
 (१-८) भृत्यन्यास्य सूक्ष्म्य काष्ठो मातिर्णा कृपि । (१-२, ४-८) यथमादितीयोक्तव्यो
 पवस्यादिवत्सूणाऽनेनः, (३-५) कृत्याचतुर्ष्वाराश विष्वे देवा देवताः । प्रगायः
 (विष्ववर्णं हतती, समर्चं सतोहृतती) छन्दः ॥

पुनते इन्द्रं वीर्यं गीर्भिर्गृणन्ति कारवः ।
 ते स्तोभेन्तु ऊर्जमावन्धृतश्चुतं पौरासो नक्षन्धीतिभिः ॥१॥

54.

Etát ta indra viryám gīrbhīr griñánti káravah | té stó-
 bhanta úrjam ávan ghṛitaścútam pauráso nakshan dbitsbhīḥ
 || 1 ||

O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most auspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings. 5

May you bless with progeny, that leader of all men, who is victorious in the struggles and who is a strong protector. May you thoroughly help with your powers the men who sing your glory and keep their spirits ever pure and bright. 6

May we fight the battle of life with the assurance of surely obtaining your help. With holy offerings and divine invocations, we worship you to fulfil our aspirations. 7

O Lord of vital forces, I go into prayer and into battle to obtain benefit with your aid. It is you, whom I make friendly, when I go seeking worldly gains and wisdom of and fight the opponents. 8

54

O resplendent Lord, the singers chanting hymns glorify your strength. They offer sacred viands dropping with butter. These offerers have come near you with their prayers. 1

नक्षीन्तु इन्द्रमवसे सुकृत्यया येषां सुतेषु मन्दसे ।
 यथा संवर्ते अमद्वा यथा कृश पुवास्मे इन्द्र मल्लव ॥२॥
 आ नो विश्वे सुजोषसे देवास्मो गन्तनोपं नः ।
 वसवो रुद्रा अवसे न आ गमजद्युष्वन्तु मस्त्वा हवेष्म ॥३॥
 पुषा विष्णुर्हवेनं मे सरस्वत्यवेन्तु मुस मिन्धवः ।
 आपो वातः पवैतास्मो वनम्पनिः शृणोतु पृथिवी हवेष्म ॥४॥

nákshanta índram ávase sukṛityáyā yéshām sutéshu
 mánḍase | yáthā samvarté ámado yáthā kriṣṇa evásme índra
 matsva || 2 || á no vísve sajóshaso dévāso gántanóp̄o nah |
 vásavo rudrá ávase na á gamañ chriñvántu maruto hávam
 || 3 || pūshá víshnur hávanam me sárasvaty ávantu saptá
 śundhavah | ápo vátaḥ párvatāso vánaspátih śrinótu prithiví¹
 hávam || 4 || 24 ||

१२५४

यदिन्द्र राधो अम्नि ते माघोनं मघवत्तम ।
 तेनं नो वंशि सधुमाद्यो वृद्धे भगो द्रानाय वृत्रहन् ॥५॥
 आजिपते वृषते ल्वमिदि नो वाज्ञ आ वंशि सुकतो ।
 वीती हंत्राभिरुन् देववीतिभिः मस्त्वास्मो वि शृष्टिष्ठे ॥६॥

yád indra rádho ásti te mághonam maghavattamia | téna
 no bodhi sadhamádyo vṛi:lhé bhágō dānāya vṛitraban || 5 ||
 ájipate nri�ate tvám id dhí no vája á vakshi sukrato | viti
 hótrābhīr utá devávitibbiḥ sasaváhso vi śrinvire || 6 ||

They approach the resplendent Lord with holy ceremonies for their protection. Surely their devotion delights you, just as you are pleased with the devotion of those who are possessors of worldly gains, and those who do not possess anything. May you, resplendent Lord, be delighted with us. 2

May all Nature's bounties come to us with one accord; let the cosmic forces provide comforts; and those, who punish for the offence, come near us to help, and may the vital principles listen to our call. 3

May the lord of divine forces, such as the sun, the omnipresent ether, and the divine speech, also seven rivers of the firmament, give ear unto my call. 4

O resplendent Lord, the destroyer of evil forces, best of all the bounteous forces, may you with your own precious gifts be our benefactor and companion for good. 5

O leader of heroic forces, the lord of battle, mighty in action, may you guide us in the conflict. May I be renowned like those who obtain their wishes by dedicated actions, by invocations, and by honouring Nature's forces. 6

मन्तु हाँर्य आगिपु हन्त आयुर्जनानाम् ।
अुस्मान्नेश्वर मध्यवृपावसे धुक्षस्य पिप्पुर्यामिपेम् ॥७॥
वृंय ते हन्त स्तोमेभिर्विद्येम ल्वमुम्माकै शनकतो ।
महि स्थूर शशायं रात्रो अहंयं प्रम्कण्वाय नि तोशय ॥८॥

sāntī

hy àryá áśīsha indra áyur jánānām | asmān nakshasva ma-
ghavann úpávase dhukshásva pipyúshim isham || 7 || vayám
ta indra stómebhīr vidhema tvám asmákam ṣatakrato |
máhi sthūram ṣaṣayám rádho áhrayam práskanvaya ní-
tosaya || 8 | 25 ||

(१०८) प्रधानमंत्री बन्दी

(१-५) प्रधानमंत्री द्वारा विभिन्न विषयों का एवं कठीन प्रश्न। इन्हें प्रधानमंत्री द्वारा उल्लिखित दिवस (१-२, ४) प्रधानमंत्री द्वारा उल्लिखित दिवस (१-२, ४) प्रधानमंत्री द्वारा उल्लिखित दिवस (१-२, ४)

१२१ भूरीदिन्द्रस्य वीर्यं । व्यरव्यमुभ्यागति । राघ्मने दस्यते वृक् ॥१॥
शूनं श्वेतासौ उक्षणो दिविं तारो न गेचन्ने । मुह्मा दिवुं न तस्तभुः ॥२॥
शूनं वेणूल्लक्ष्मुनं शुनः । शूनं चमोणि म्युनानि ।
शूनं मै वल्वजस्तुका अरुगीणां चनुः शतम् ॥३॥

55

Bhuríd Índrasya vīryām vy ákhyam abhy áyati | rádhas
te dasyave vríka || 1 || satám svetása uksháño díví táro ná
rocante | mahná dívam ná tastabhuḥ || 2 || satám venūñ
chatám súnah satám cárināni mlátáni | satám me balba-
jastuká árushinám cátubhsatam || 3 ||

Our hopes rest on the resplendent Lord, who is dependable and the true refuge of all people. O bounteous Lord, come near us for our protection and provide ample nourishment for us as the stream of rivers provides water. ,

O resplendent Lord, we glorify you with hymns, O performer of hundreds of selfless deeds, may you be ours and bestow upon the enlightened devotees such inexhaustible, exuberant wealth, which does not decay with passing of time. ,

55

Great indeed is the power of resplendent Lord. I clearly realise it and feel that we always obtain His rewards, O destroyer of usurpers. ,

Hundreds of showerers are shining like stars in heaven. By their excellence, they seem to sustain the heavens. ,

Hundreds of bamboos, hundreds of well-tanned skins, hundred bunches of grass, and four hundred red-hued mares are in my possession. ,

मुदुवाः स्य काष्वायना वयोवयो विचुरन्तः । अश्वासो न चङ्गमत ॥४॥
आदित्तामस्य चकिर्ज्ञानूनस्य महि श्रवः ।
अश्वार्णगनिष्ठुसन्यथश्रुष्टा चन सुनश्च ॥५॥

sudevā stbā kānyvāyanā
vāyo-vayo vicarāntah | áśvāso ná cañkramata || 4 || ád it
bāptāsyā carkirann ānūnasya māhi śrāvah | śyāvīr atidhvā-
sán pathāś cákshushā canā samnāse || 5 || 26 ||

(१२) पदप्रधानं सूतम्

(१-६) पञ्चवीम्यान्य सूतम्य काण्डः सुनश्च श्रविः । (१-७) प्रयमादित्तुर्ज्ञानमिन्द्रः प्रम्भवस्य दानतुतिथ,
(८) पञ्चम्याशाशिष्टौर्णी देवताः । (१-९) प्रयमादित्तुर्ज्ञानं गायत्री, (१) पञ्चम्याध पर्जित्यन्दती ॥

१२.२८ प्रति ते दस्यवे वृक्त राधो अदुर्दर्हहृथम् । यौर्न प्रथिना श्रवः ॥१॥
दश मही पौतकृतः सुहस्ता दस्यवे वृक्तः । निस्ताद्वायो अमंहन ॥२॥
शुतं मै गर्दुमानां शुतमूर्णीवतीनाम् । शुतं द्रुसां अति स्तजः ॥३॥
तत्रो अपि प्राणीयत पूतकृतायै व्यक्ता । अश्वानामिन्न युथ्याम् ॥४॥
अचेत्युमिक्षिकिर्तुर्व्यवाद् स सुमद्रधः
अुमिः शुक्रेण शोचिषो वृहत्सूरो अरोचत द्रिवि स्यौ अरोचत ॥५॥

56

Prati te dasyave vṛiķa rādho adarsy áhrayam | dyaúr
ná prathiná śávah ॥ 1 ॥ dásā mahyam pautakratuh sahásrā
dásyave vṛiķah | nityād rāyó amāñhaṭa ॥ 2 ॥ sañcōm me gar-
dabbhānām satám ūrnāvatiñām | satám dāsāñ átī vāh ॥ 3 ॥
tātrotá ápi prāṇiyata pūtākratāyai vyaktā | áśvānām in ná
yūthyām ॥ 4 ॥ ácety agniś ekitur havyavāt sá suwādrathah |
agnih śukréṇa śocishā bṛibhā sūro arocata diví sūryo aro-
cata ॥ 5 ॥ 27 ॥

May you have the blessings of Nature's bounties, O enlightened devotee. And may you, feeling young and ever young, step out vigorously like steeds. 4

Let the devotees extol the seven-yoked team of cosmic forces; great is the strength of the person, who is not yet fully grown. It seems that many dark-brown mares are rushing along the path so that no eye can follow them. 5

56

O destroyer of wickedness, your inexhaustible rewards are apparent. The fulness of your bounty is as broad as heaven. 1

The destroyer of wickedness, performer of sacred deeds has bestowed on me tens of thousands of rewards from his own undecaying treasure. 2

A hundred mules and donkeys, a hundred fleecy sheep, a hundred helpmates, besides garlands, have been awarded to me. 3

A well-adorned mare which is not one of the common horses of the herd has also been brought to be given as a gift to the performer of sacred works. 4

Then the fire-divine, with its resplendent flame, comes to shine as the sun shines in the sky. This divine fire, the bearer of the sacred offerings, comes with its cosmic chariot. 5

(१७) सातपत्तार्णि सूक्तम्

(१८) चतुर्वेदस्याम्य सूक्तस्य काण्डो नेत्रं प्राप्तिः । अस्मिन्नौ देवते । चिष्टुप् उच्चः ॥

१३८ युवं देवा क्रतुना पूर्वोणि युक्ता रथेन तविषं यजन्त्रा ।
आगच्छतं नासत्या शर्चीभिरिदं तृतीयं सर्वनं पिबाथः ॥१॥
युवां देवास्त्वय एकादुशासः सुत्याः सुत्यस्य दद्वशे पुरस्तात् ।
अस्माकं युज्ञं सर्वनं जुषाणा प्रातं सोममश्चिना दीर्घमी ॥२॥

57.

Yuvām devā krātunā pūrvyēṇa yuktā rāthena tavishām
yajatrā | ágachatam nāsatyā śacibhiḥ idām tritīyam sávan-
nam pibātbaḥ ॥ १ ॥ yuvām devás tráya ekādasasah satyāḥ
satyāsyā dadriṣe purastāt | asmākam yajñām sávanam ju-
shāṇā pātām sómam aśvinā dídyagnī ॥ २ ॥

प्रनाय्यं तदभिना कृतं वी वृषभो द्विषो रजसः पृथिव्याः ।
सुहस्तं शंसा तुन ये गविष्टौ सर्वां इत्तौ उप यात्रा पिबध्ये ॥३॥
अुयं वी मार्गो निहितो यज्ञेमा गिरो नासत्योप यातम् ।
पितृं सोमं मधुमन्तस्से प्र वाश्वासंसमवतुं शर्चीभिः ॥४॥

papāyyam tād
aśvinā kṛitām vām vrishabhbhu divo rájasah prīthiv्यāḥ | sa-
hásram sánsā utā yé gavishṭau sárvān it tān úpa yātā
pibadhyai ॥ ३ ॥ ayām vām bhāggó nshito yajatrema giro
nāsatyópa yātam | pibatām sómam mādhuman tam asmē prá-
dāvānsam avatām sácibhiḥ ॥ ४ ॥ २४ ॥

O sacred twin-divines, both of you come quickly with your cosmic chariot, endowed with your perennial wisdom. O ever-true divines, may you come with your mighty powers and accept our tributes in the *afternoon* (the third *Savana*) worship. 1

O ever-true twin-divines, the three and thirty—innumerable cosmic forces—witness your arrival before sunrise. O twin-divines, may you beaming with flames of fire-divine accept our elixir of devotional love. 2

O twin-divines, your performance has been worthy of veneration. Verily you are the showerer of blessings on the creatures of heaven, mid-region and earth. Also wonderful are your thousands of solar rays at the time of water-evaporation. For all these come here to accept our elixir of devotional love. 3

O sacred ones, ever-true, here is your share of offerings presented to you. O ever-true divines, come to hear these praises, and enjoy along with us our sweet elixir of devotion; and with your powers, protect your true devotee. 4

(४८) भष्टव्यानि सूक्तम्

(१-२) सत्त्वन्यास्य सूक्तस्य काण्डो मेष्य क्रपिः । (१) प्रयमर्चीं विश्वे देवा कृतिजो या,

(२-३) द्वितीयालूहीपयोऽप विश्वे देवा देवताः । विष्णुप् एवः ॥

१२६.४ यमृत्विजो बहुधा कल्पयन्तः सचेतसो युज्ञमिमं वहन्ति ।
यो अनूच्चानो ब्राह्मणो युक्त औसीत्का स्वित्तत्र यज्ञमानस्य संवित् ॥१॥
एक पुवाभिर्बहुधा समिद् एकः सूर्यो विश्वमनु प्रश्रूतः ।
एकैचोपाः सर्वमिदं वि भूत्येकं वा इदं वि वभूव सर्वम् ॥२॥
ज्योतिष्मन्तं केतुमन्तं त्रिचक्राम सुखं रथं सुषदं भूरिंवारम् ।
त्रित्रामधा यस्य योगेऽधिज्ञो तं वौ हुवे अति रिक्तं पिवत्यै ॥३॥

58.

Yám ritvjo bahudhá kalpáyantah sáceetaso yajñám imám
váhanti | yó anūcānó brähmaṇó yuktá asit ká svit táttra
yájamānasya samvít ॥ १ ॥ éka evágust bahudhá sámiddha
ékah súryo vísvarum ánu prábhūtah | ékaivósháh sárvam
idám ví bháty ékam vā idám ví babhūva sárvam ॥ २ ॥ jyó-
tishmantam ketumántam tricakrám sukham rátham sushá-
dam bhúriváram | citrámaghá yásya yóge 'dhijajñe tam
vám huvé áti riktam píbadhyai ॥ ३ ॥ २१ ॥

[११]

(५५) एकोनपदितम् सूक्तम्

(१-३) सत्त्वन्यास्य सूक्तस्य काण्डो सुर्णं क्रपिः । इन्द्रवल्ली देवते । जगती एवः ॥

१२७.१ इमानि वां भागुधेयानि सिसत् इन्द्रावरुण् प्र मुहे सुतेषु वाम् ।
युज्ञोयहो हु सवना भुरुण्यथो यत्सुन्वते यज्ञमानायु शिक्षथः ॥१॥

59.

Imáni vám bhágadhbéyāni sisrata índrāvaraṇā prá mahé
sutéshu vám | yajñé-yajñe ha sávanā bhuranyátho yát su-
nvaté yájamānāya śikshathah ॥ १ ॥

Who is he whom the wise priests bring when they arrange the offering of various forms? Who is employed as a learned priest? And what is the worshipper's knowledge regarding him? ,

The universal fire-divine is one though kindled in various ways. The sun is one pre-eminently shining over all; dawn is one that illuminates the firmament; one is that which manifests in all. 2

I invoke the one who is bright and radiant, rich in enlightenment, who possesses a comfortable chariot yoked with three wheels, that comes rolling lightly, and at whose yoking, the marvellous treasures are obtained. I invoke that person to participate in the enjoyment of the divine elixir. 3

O lord of vitality and virtues, these offerings are presented to you as your share of our homage. At every worship or sacred act, you hasten to accept our oblations when you help the householder who pays homage to you. 1

निष्पिक्ष्वरीरोषधीराप आस्नामिन्द्रावरुणा महिमानमाशत ।
 या सिस्त्वन् रजसः पारे अध्वनो ययोः शत्रुर्नक्षिरदेव ओहते ॥२॥
 सुत्यं तदिन्द्रावरुणा कृशस्य वां मध्ये उर्मि दुहते सुस वार्णीः ।
 ताभिर्दृश्यांसंसवतं शुभस्पती यो वामदद्वधो अभि पाति चित्तिभिः ॥३॥
 घृतप्रुषः सौम्या जीरदानवः सुस स्सारः सदनं क्रुतस्य ।
 या है वामिन्द्रावरुणा घृतश्चुतस्ताभिर्धत्तं यजमानाय शिक्षतम् ॥४॥

n̄jsbshidhvānīr óśbadhvīr
 ápa ástam̄ īndrāvaruṇā mahimānam̄ ásata | yā s̄isratū rá-
 jasah̄ paré ádhvano yáyoh̄ s̄atrur nákir ádeva óbate || 2 ||
 satyám̄ tād̄ īndrāvaruṇā kriśasya vām mādhva īrmī̄ du-
 hate saptā vāñih̄ | tābhīr̄ dasyáñsam̄ avatām̄ śubhas pañ-
 yó vām̄ ádabdhō abhī pāti cīttibhīh̄ || 3 || gh̄ritaprūshaḥ
 saúmya jirādānavah̄ saptā svásārah̄ sādāna ṛtāsyā | yā ba-
 vām̄ īndrāvaruṇā gh̄ritascūtas tābhīr̄ dhattam̄ yájamānāya
 s̄ikshatam̄ || 4 || ३० ||

अवोचाम महते सौभगाय सुत्यं त्वेषान्यौ महिमानमिन्द्रियम् ।
 अस्मान्त्स्वन्द्रावरुणा घृतश्चुतस्तिथिभिः सासेभिरवतं शुभस्पती ॥५॥
 इन्द्रावरुणा यहृषिभ्यो मनीषां वाचो मृतिं श्रुतमदत्तमग्ने ।
 यानि स्यानोन्यसुजन्त् धीरा युद्धा तन्यानास्तप्तस्तप्त्यप्यस्यम् ॥६॥
 इन्द्रावरुणा सोमनूसमदृसं ग्रापस्पोषु यजमानेषु धन्तम् ।
 प्रजां पूर्णे भृतिमुसासु धत्तं शीर्घायुत्वायु प्र तिरतं न आयुः ॥७॥

ávocāma mahaté saubhagāya satyám̄ tveshābhhyām̄ ma-
 himānam̄ īndriyám̄ | asmām̄ sv īndrāvaruṇā gh̄ritascūtas
 trībhīh̄ sāptēbhīr̄ avatām̄ śubhas pati || 5 || īndrāvaruṇā yád
 ṣisbhīh̄o manīshām̄ vaco matīm̄ śrutām̄ adattam̄ ágre | yāni
 sthānāny asrījanta dhīra yajñām̄ tanvanāś tāpasalbh̄y apas-
 yam || 6 || īndrāvaruṇā saumānasām̄ ádriptām̄ rayās pōshām̄
 yajjamāneshu dhattam̄ | prajām̄ pushtim̄ bhūtim̄ asmāsu
 dhattam̄ drghayutvāya pri tiratam̄ na áyuh || 7 || ३१ ||

O lord of vitality and virtues, the plants and waters gain their power, as you go beyond the path of the firmament. No godless man can afford to exist as your enemy. 2

O lord of vitality and virtues, true is that saying of your sage : "the seven sacred metres of speech distil the stream of honey." O lord of splendour, may you aid that pious man who unbewildered keeps you ever in his thoughts. 3

O lord of vitality and virtues, the seven sister streams (five senses, mind and intellect) who are blissful, life givers and bright like pure butter—pour out sweet and shining elixir. May you provide strength and wisdom to the offerer of the worship. 4

O lord of vitality and virtues, to our great pleasure, we declare these two bright ones, the real strength of the supreme Lord. O lords of splendour, help us, the offerers of shining elixir, through these three times seven (21) aids. 5

O lord of vitality and virtues, as I see you have been giving divine speech, wisdom, and fame to the sages. I would also see the places which the ancient sages prepare for themselves, as they spread the web of sacrifice with holy austeries. 6

O lord of vitality and virtues, grant to the devotees cheerfulness without pride, and abundance of wealth; may you grant us food and prosperity and lengthen out our days that we may see long life. 7

[भय सप्तमोऽनुवाकः ३]

(६०) वैष्णवतं सूक्तम्

(६०) विष्णुप्रस्ताम्य मृतस्य प्राप्तायो यर्गं कृषिः । अद्विद्यता । प्रगाथः (विष्णवा
पृष्ठती, समर्चा समोश्वरती) इन्दः ॥

८०३॥

अभु आ योद्युभिर्भुतारं त्वा वृणीमहे ।
 आ त्वामनकु प्रथता हुविष्टती यजिष्ठे वृहिरासदे ॥१॥
 अच्छा हि त्वा सहसः सूनो अद्विशः सुचम्बरन्नाच्चे ।
 उर्जो नपातं धृतकेशमीमहेऽभिं युद्धेषु पूर्व्यम् ॥२॥
 अस्मि कुविर्वेधा अस्मि होता पावक यद्यथः ।
 मुन्दो यजिष्ठो अध्वरेष्यद्वयो विप्रेभिः शुक्र मन्मभिः ॥३॥

६०

Agnā ā yahy agnibhir hótaram tva vīñimahē | ā tvám
 anaktu práyata havishmati yájishtham bárbhir asáde || 1 ||
 áchā bī tva sahasab̄ súno angirah̄ srúcas̄ cáranty adhvare
 ńrjó nápitam̄ ghrítakesam̄ imahē 'gnim̄ yajñéshu purvyaṁ
 || 2 || ágne kavír vedhā asī hótā pāvaka yákshyah | mandro
 yájishthib̄o adhvareśhv̄ idyo vīprebbhil̄ ūkra mánubhib̄ || 3 ||

अद्वैघमा वहोशातो यविष्य द्रेवौं अजस्र वीतये ।
 अभि प्रथासि सुधिता वसो गहि मन्दस्य धीतिभिर्हुतः ॥४॥
 त्वमित्सुप्रथा अुस्यमे त्रात्रृत्तस्कृविः ।
 त्वां विप्रासः समिधान दीदिव् आ विवासन्ति वेद्यसः: ॥५॥

ádrogham̄ ā valosatō yavishthya deviū ajasra vitayē | abd
 práyānsi súdhita vaso gahi mánudasva dhítibhir hitaḥ || 4
 tvám it sapritha asy ágne tratar ritás kavih̄ | tvám vīpra-
 sah̄ samidhāna dīdiva ā vivisanti vedhúsah̄ || 5 || १० ||

O adorable fire-divine, come here with your glorious virtues; we honour you as our invoking priest. Let the presented offerings anoint you, the chief sacrificer; to come and enshrine our hearts. 1

O most vital Lord, the source of strength, our offerings go to you, as if in ladles, to find your glory in the sacred cosmic sacrifice—the creation. We glorify the eternal fire-divine, the protector and the one with brandishing flames. 2

O adorable Lord, you are wise, the sage, the creator, and the showerer of benefits. O purifier, O bright one, you are the source of bliss, most adorable and worthy to be worshipped with hymns in all noble deeds by enlightened devotees. 3

O ever-young and eternal one, may you bring the loving divine powers to me, guileless, to accept my tributes; O granter of comforts, come to accept food oblations; and being set in the altar, rejoice with praises. 4

O adorable fire-divine, you are truthful, the seer and widely spread; O kindled resplendent lord, the devotees invoke you to come and bless all. 5

॥३३॥

शोचा शोचिष्ट दीद्रिहि विशे मयो रास्त्व स्तोत्रे मुहौं असि ।
 देवानां शर्मन्मम सन्तु सुरयः शत्रुषाहः स्वमयः ॥६॥
 यथा चिद्रुक्षमेत्सप्तमे संज्ञवैसि क्षमि ।
 युवा देह मित्रमहो यो अस्त्रघुणदुर्भन्मा कम्भ वेनति ॥७॥
 मा नो मतीय रिपवे रसुस्त्विने माघशासाय रीरधः ।
 अस्तेधद्विस्तुरणिभिर्यविष्णु विवेभिः पाहि पायुभिः ॥८॥

sóca socishṭba didhū viśe máyo rāsva stotré mahān
 asi | devānām śārmīm māma sāntu sūrāyah ṣafrūshāḥāḥ
 svagnāyah ॥ 6 ॥ yātha eit vṛidhām atasām āgne saṃjūrv-
 asi kṣetraṇi | eva daba mitramahō yo asmadhūriṇg durmānumā
 kāś ca vēnatī ॥ 7 ॥ tuā no mārtāya rīpāye rakshasvīne mā-
 ghāśānsāya rīradhāḥ | áśredhādbhis tarāṇibhir yavishṭhyā
 śivēbhili pāhī pāyubhiḥ ॥ 8 ॥

पाहि नो अस्त् एकया पायुत् द्वितीयया ।
 पाहि गीर्भिस्त्वृभिरुजां पते पाहि चतुर्ष्विर्वसो ॥९॥
 पाहि विश्वसाङ्कास्त्रे अराव्यः प्र स्त्र वाजेषु नोऽव ।
 लामिद्धि नेदिष्ठ देवतातय आपि नक्षामहे वृथे ॥१०॥

pāhī no agna ēkaya pāhī utā
 dvitiyayā | pāhī gīrbhīs tisṛibhīr ūrjam pate pāhī catasṛi-
 bhīr vaso ॥ 9 ॥ pāhī viśvasmād rakshasāo ārāvayāḥ prā sma
 vājesha no 'va | tvām ūl dhī nēdīshītāṇ devatātaya āpiṇ
 nākshāmaha vṛidhō ॥ 10 ॥

O most resplendent fire-divine, may you shine forth and illuminate us; may you give happiness to all men and to your worshippers; you are supreme; may our noble men abide in the bliss of Nature's bounties, and subdue their rivals, and maintain their bright fires. 6

O fire-divine, you burn down the dry timber on the earth,
so, O cherisher of our friends, may you burn him who
injures us and whosoever evil-minded conspires to harm
us. 7

Subject us not (as a prey) to strong mortal enemy, nor to the malevolent; O most youthful lord, guard us with your auspicious, unassailable and victorious protective measures.

O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O lord of energy, O lord of riches. 9

May you preserve us from every violent demon and shield us in our battles of life. We approach you, our most intimate friend, and kinsman, to help us in our noble deeds and increase our strength to accomplish them. In

८४॥

आ नो असे वयोवृधै रुदि पावक् शंस्यम् ।
रास्ता च न उपमाते पुरुस्पृहं सुर्नीनी स्वयशस्तरम् ॥११॥
येन वंसाम् पृतनाम् शर्थैत्स्तरन्तो अर्थ आदिशः ।
स त्वं नोवर्धं प्रयत्सा शचीवसो जिन्वा धियो वसुविदः ॥१२॥
शिशानो वृषुभो यथामिः शृङ्गे द्रविधत् ।
तिग्मा अस्यु हनवो न प्रतिधृष्टे सुजम्भः सहसो यहुः ॥१३॥

ā no agne vayovrīdham् rayūm pāvaka sānsyaum ' rāsvā
ca na upamāte purusprīsham् śūnītī svāyasastaram ॥ 11 ॥
yēna vānsama pṛitamāsu śārdhataś tāranto aryā ādīsaḥ ।
sā tvām no vardha prāyasā sacivaso jīnvā dhīyo vasuvīdaḥ
॥ 12 ॥ sīśāno vrishabhbō yathāgnih śringe dāvidhvat | tigmā
asya hānavo nā pratidhīśhe sujambhāḥ sābaso yahuh ॥ 13 ॥

नहि ते असे वृषभ प्रतिधृष्टे जम्भासो यहिनिष्टसे ।
स त्वं नो होतः सुहुनं हृविष्कृधि वंस्त्वा नो वार्यो पुरु ॥१४॥
शेषे वनेषु मात्रोः सं त्वा मनीस इन्धने ।
अतन्द्रो हुव्या वेहसि हविष्कृत आदिदेवेषु राजसि ॥१५॥

nahi te agne vrishabha pratidhīśhe jambhāso yād viti-
shthase | sā tvām no hotah sūhutam havish kṛidhi vānsvā no
vāryā purū ॥ 14 ॥ sēshē vānesha mātrōḥ sām tvā mārtāsa
indhate | atandro haviyā vahasi havishkrīta ād id devēshu
rājasī ॥ 15 ॥ १५ ॥

O purifying Lord, bestow upon us excellent wealth, the augmenter of food. Bestow on us, O wealth-giver, that wealth of wisdom which all crave, and which is glorious, and which brings its own fame. 11

Wherewith we may overcome our adversities in the battle of life and destroy the designs of our wicked opponents, may you, O Lord of wealth and wisdom, bless us with food and quicken our thoughts so that we prosper. 12

The fire-divine brandishes his punitive powers as a bull who whets and tosses his horns; his sharp punitive jaws cannot be resisted. He is the son of strength, mighty-toothed. 13

O powerful fire-divine, when you spread out your teethlike flames on all sides, no one can resist them; may you make our oblations fruitful and grant us store of precious rewards. 14

You lie dormant within your mother's (womb) in the woods, which the mortal devotees kindle through attrition. Unweariedly you carry the offerings of the worshipper; thence you shine among Nature's bounties. 15

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सप्त होतारमिर्दीक्षते त्वामि सुत्सज्जमहयम् ।
 भिन्नत्स्यद्विं तपेसा वि शोचिषा प्राप्ते तिष्ठु जनाँ अति ॥१६॥
 अमिमिभि वो अधिगुं द्वुवेम वृक्तवृहिषः ।
 अमि हितश्रेयमः शश्वतीष्वा होतारं चर्षणीनाम् ॥१७॥

'saptū hótāras tám id ilate tvágne sutyajam áhrayam |
 bhinátsy údrim tāpasā ví sœfshā prágne tishlíha jánān áti
 || 16 || agním-agním vo ádhrigum huvéma vṛiktábarhishab |
 agním hitáprayasah sasvatishv á hótāram carshaṇínam || 17 ||

केतेन शमन्त्सचने सुपामण्यमे तुम्हैं चिकित्वना ।
 इष्प्ययो नः पुरुषपुमा भर वाज्ञ नेदिष्मृतये ॥१८॥
 अमे जरितर्विश्पनिस्तेषानो देव रक्षसः ।
 अप्रौषिवान्यृहपतिर्महौं असि दिवस्यायुद्दीरेण्युः ॥१९॥
 मा नो रक्ष आवेशीदाघृणीवसो मा यातुयोतुमावताम् ।
 परोगव्युत्यनिरामय शुघ्ममे सेधं रक्षस्त्वनः ॥२०॥

kétena śámanan sacate sushunamáy ágne tibbyaiṇ cikitvánā |
 ishanyáyā nah pururúpam á bhara vājam nedishtham útaye
 || 18 || ágne járitar viśpátis tepánó deva raksháśah | ápro-
 shiváu grihápatir maháu asi divás pāyur duroṇayuh || 19 ||
 mā no ráksha á vesid ághriṇīvaso mā yāvur yātumávatam |
 parogavýaty ámírūm ápa kshudham ágne sédha rakshasv-
 nah || 20 || ॥

O fire-divine, granter of all good things, unsailing, the seven priests glorify you. You cleave the clouds with your heat and fervent glow. May you rise up and rest with Nature's bounties. 16

O fire-divine, the irresistible, now that we have made all preparations, let us invoke you. Having placed the oblation, let us invoke the cosmic fire-divine abiding in all places, the chief invoking priest of men. 17

O fire-divine, the worshipper pays homage to you by praises, chanted by the experienced priest in the ceremony celebrated with beautiful SAMAN hymns. May you of your own accord bring us such food and wealth of varied sorts, as are always within reach as aid to us. 18

O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of heaven, ever-present there. 19

O lord of brilliant wealth and wisdom, let no evil enter us, and let no evil spirit torment our mind. O fire-divine, may you drive far away poverty and hunger beyond a pasture-measure (*gavyut*), and chase away the strong demonic forces. 20

(१) एकान्दितम् शुल्कम्

(१-१८) अहादपर्वस्य प्राणादो भर्ग कृषिः । इन्द्रो देवता । प्रणामः (विष्णुर्चार्या
दूरती, समर्चा सतोऽवृती) एवः ॥

११॥

उभयै शृणवेद्ध नु इन्द्रो अर्वागिदं वचः ।
 सुत्राच्या मध्यवा सोमपीतये धिया शविष्टु आ गमत् ॥१॥
 तं हि स्वराजै वृषभं तमोजसे धियणे निष्टुक्षतुः ।
 उतोपमानौ प्रथुमो नि धीदसि सोमकामुं हि ते मनः ॥२॥
 आ वृषस्व पुरुवसो सुतस्येन्द्रान्वयसः ।
 विद्वा हि त्वा हरिवः पृत्सु सासुहिमधृष्टं चिह्नधृष्वणिम् ॥३॥

61

Ubbhayam̄ śriṇāvāc ea na īdro arvāg idām̄ vācalī | sa-
 trāyā maghāvā sōmapitaye dhiyā śāviśhtīnā gamat || 1 ||
 tām̄ hī svarājām̄ vrishabhlām̄ tām̄ ójase dhishātē nisbtata-
 kshatuh | utópamāmām̄ prathamō nū shidasi sōmakāmām̄ hī
 te mānah | 2 | a vrishasva purūvaso sutasyendrānūthasah |
 vidmā hī tvā harivah pṛitsū sāsalīm̄ adhīśhtām̄ eid da-
 dhriṣhvāñum | 3 |

अश्रामिसत्य मध्यवन्तयेदसुदिन्दु कृत्वा यथा वशः ।
 सुनेम् वाजं तत्त्वं शिप्रिन्द्रवसा सुक्षु निद्यन्तो अद्रिवः ॥४॥
 शूरघ्युद्धु पु शचीपत इन्द्र विश्वभिरुतिभिः ।
 भग्नं न हि त्वा युशासै वसुविदुमनु शूर चरामसि ॥५॥

ाप्रामिसत्य maghavau tathād asad īdra
 krātya yathā vāsah | sanēma vājām̄ tāva śiprimū ávasa mu-
 kshū eid yānto adrivalah | 4 | sagdhy u shū sacipata īdra
 visyabhir itibhīh | bhāgām̄ nā hī tvā yasásam̄ vasuvīdām
 ām̄ śura cūramasi | 5 | ३६ ||



May the resplendent Lord come here and listen to both our hymns, whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion. 1

He is self-resplendent and powerful. The heaven and earth honour him as the showerer of benefits and supremely strong. He is unparalleled and undecaying in His might. He loves to accept our devotional offerings. 2

O resplendent Lord, rich in wealth and wisdom, may you shower strengthening food everywhere. O possessor of vital energies, we know you as unconquerable and the overpowerer in the fight. 3

O resplendent and bounteous lord of unbroken truth, let it be so as you in your wisdom decide to happen. May we, O lord of resolute mind, obtain food with your help; and may we without delay achieve highest wisdom, O Lord of justice. 4

O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom. 5

१३४ पौरो अश्वस्य पुरुष्कृद्वाम् स्युत्सो देव हिरण्ययः ।
नक्तिर्हि दानं परिमधिष्ठत्वे यद्युद्यामि तदा भर ॥६॥
त्वं हेहि चेरवे विदा भग्नं वसुत्तये ।
उद्गावृष्ट्व मधवून्नगविष्ट्य उदिन्द्राश्वमिष्टये ॥७॥

pauró áśvasya purukṛid gávam̄ asy útso deva hiranyá-yah । nákir hí dámam parimárdhishat tvé yád-yad yámi túl á bhara ॥ 6 ॥ tvám̄ hy éhi cérave vidá bhágam̄ vásut-taye । úd vāvriśhasva maghavan gáviṣṭaya úd indráśvam-iṣṭayे ॥ 7 ॥

त्वं पुरु सुहस्ताणि श्रुतानि च युथा द्रानाये मंहसे ।
आ पुरन्दुरं चक्रम् विप्रवचस् इन्द्रं गायुन्तोऽवसे ॥८॥
अविप्रो वा यदर्विधुषिप्रो वेन्द्र ते वचः ।
स प्र ममन्दत्त्वाया शतकतो प्राचीमन्यो अहैसन ॥९॥
उग्रबाहुर्ब्रह्मकृत्वा पुरन्दुरो यदि मे शृणुद्ववेभ् ।
वसुयवो वसुपतिं शतकतुं स्तोमैरिन्द्रै हवामहे ॥१०॥

tvám̄ purú sabásrāṇi satáni ca yúthá dánaiya
mánubase । á purauñdarámp eukṛitma vīpravacasa índram̄ gá-
yantó 'vase ॥ 8 ॥ ayipró vā yád ávidhad vīpro vendra te
vácaḥ । sá prá māmādat tvayá satākrato prácūmānyo
áhaṃsana ॥ 9 ॥ ugrábhāhur mrakshakṛitvā puram̄daró yádi
me śrinávad dhávau । vasúyávo vásupatiṣ̄ satākratūm̄ stó-
mair índram̄ havāmahe ॥ 10 ॥ ३७ ॥

You are the increaser of our vital powers, and multiplier of our mental faculties. O embodiment of divine light, you are fountain of golden blessings; let no one impair the treasure laid up in you for me; may you grant me whatsoever I solicit from you. 6

Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker. 7

You keep hundreds and thousands of herds for granting; reciting long praises, we please you and bring you in our proximity for our protection, as you are the destroyer of strongholds of evils. 8

O resplendent Lord, performer of hundreds of selfless deeds, pride-personified, and with full confidence in self, whosoever, whether unskilled or skilled, offers devotion to you, his wishes are fulfilled by you. 9

With our prayers we invoke the resplendent Lord, the performer of hundreds of selfless deeds and the lord of riches, in case, He, the breaker down of strongholds of evils, equipped with strong measures to destroy the adversaries, is prepared to hear my invocation. 10

३३६

न पुपासो मनामहे नारायासो न जलहृवः ।
 यदित्तिवन्दुं वृष्टिं सचा सुते सखायं कृणयामहे ॥११॥
 उत्रं युयुज्म घृतनासु सासुहिष्मणकातिमदोभ्यम् ।
 वेदो भूमं चित्सनिता रथीतेमो वृजिन् यमिहु नशन ॥१२॥
 यत इन्द्र भयामहे ततो नो अभयं कृधि ।
 मघवञ्ज्ञुग्धि तयु तन्ने ऊतिभिर्विं द्विष्ठो वि मृधो जहि ॥१३॥

ná papáso manamahé nárayaso ná jálhavah | yád su uv
 índram výślajam sáca suté sákhayam kriṇávamahai || 11 ||
 ngrám yuyujma pŕitamásu sasahim ḥinákatiṁ ádabhym |
 véla bbrhmám eit sánita rathítamo vājínam yámu id u ná-
 šat || 12 | ýáta indra bháyamahé tátó no ábhayam kridbi |
 maghavañ chagdhí táva tám na ñíshbir ví dvísho ví nřidbo
 jahi || 13 ||

तं हि राधस्पते राधसो महः क्षयुस्यासि विध्रुतः ।
 तं त्वा वृयं मघवञ्ज्ञन्द्र गिर्वणः सुतावन्तो हवामहे ॥१४॥
 इन्द्रः स्पल्तुत वृत्रहा परस्पा नो वरेण्यः ।
 स नो रक्षिष्वरमं स मैथ्यमं स पुश्चात्पातु नः पुरः ॥१५॥

tvám hi radhaspate rádhaso maháh ksháyasyási
 vidhatáh | tám tva vayám maghavann indra girvanah sa-
 tāvanto havámahe || 14 || indra spál utá výtrahá paraspá no
 vareṇyah | sá no rakshishac earamám, sá madhyanám sá
 paścát patu nah puráh || 15 || ३४ ||

We cannot worship Him with sinful mind, or miserly habits, or without faith in sacred fire-rituals. We assemble together to worship the resplendent Lord, the showerer of benefits with our pious deeds and make the Lord our true friend. 11

We approach our lord to help us in our struggles as He is powerful, the subduer of evils, the inviolate, to whom we are all indebted for prayers, and invincible. He, the best of charioteers, knows who is entitled for help and to whom should He extend His helping hand. 12

O resplendent Lord, may you give us security from the one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us. 13

O Lord of wealth, you are the bestower of riches and home upon your worshipper; as such we invoke you with our devotional prayers, O bounteous resplendent Lord, lover of the sincere devotee. 14

The resplendent Lord is omniscient, all-knower, the destroyer of evils and most covetable adversities, the best protector. May He bless our son, also the last and middle ones, and keep watch from behind and before. 15

१६४ त्वं नः पुश्चादधराद्गुत्तरात्पुर इन्द्र नि पाहि विश्वतः ।
आरे अस्मल्लुण्डि दैव्यै भयमारे हेतीरदेवीः ॥१६॥
अद्याद्या शःश्च इन्द्र त्रास्व पे च नः ।
विश्वा च नो जरितृत्सत्पते अहु दिवा नर्त च रक्षिषः ॥१७॥
प्रभुङ्गी शरो मधवा तुवीमेषुः संमिश्रो वीर्योयु कम् ।
डुभा ते वाहू वृष्णा शतकतो नि या वज्रे मिमिक्षतुः ॥१८॥

tvām naḥ pāṣeād adharād uttarāt purā īndra ní pahi
viśvātah | aré asuāt kriṇuhī daivyam bhayām āré hetir
ādevih || 16 || adyādyā svāh-śva īndra trāsva parē ca naḥ |
viśva ca no jaritṛn satpate áhā dīvā nāktam ca rakshi-
shah || 17 || prabhāngi śūro maghāvā tuvimaghahā sāmmislo
viryaya kām | ubhā te bāhū vṛishanā ṣatākrato ní yá vā-
jrami mīmikshātuh || 18 || ३७ ||

(६२) द्विष्टितम् सूक्तम्

(१-१२) द्वादशार्चस्यान्य सूक्तम् काण्ठो वीरः प्रगाय ऋषिः । इन्द्रो देवता । (१-६, १०-१२)
प्रथमादित्यब्रह्मस्य दसम्यादित्यब्रह्मस्य च पश्चिमः, (७-९) साम्यादित्यब्रह्मस्य च शृहती घट्टसी ॥

१८० प्रो अस्मा उपस्तुतिं भरता यजुञ्जोषति ।
उक्त्यैरिन्द्रस्य माहिनं वर्यो वर्धन्ति सोमिनो भुद्रा इन्द्रस्य रुतयः ॥१॥
अङ्गुजो अस्मेनो नृभिरेकः कृष्णीरुचास्यः ।
पूर्वीरति प्र वावृथे विश्वा ज्ञातान्योजेसा भुद्रा इन्द्रस्य रुतयः ॥२॥

62.

Prō asma ūpastutum bhāratā yaj jujoshati | ukthaīr in-
drasya mahinam् vāyo vardhanti somino bhadrā īdrasya
ratayāh ॥ 1 ॥ aynjō āsamo nr̄ibhir ékaḥ kṛiṣhtir ayāsyah ।
purvir ati prā vāvridhe viśvā jātāny oj̄asā bhadrā īdra-
sya rātayāh ॥ 2 ॥

O resplendent Lord, may you protect us from the west, from the south, from the north, from the east and from every side. May He keep away far from us the supernatural calamities and far away the weapons of the demons. 16

Save us, O resplendent Lord, every today, every tomorrow and every succeeding day. O lord of the god, protect us, your praisers, in all days, by day and by night. 17

The bounteous Lord is the shatterer, the hero, rich in wealth and the conductor to victory. O performer of hundreds of noble deeds, both of your arms, which hold the weapon of justice, are also the showerers of blessings. 18

The singers of the sacred hymns magnify the might of the resplendent Lord with their recited hymns. May you present offering of praises to Him, as He enjoys it. Blessed are the rewards that the resplendent Lord gives. 1

He alone, without a companion, and unlike any other divine power, surpasses men of yore. He excels in His strength all other beings. Blessed are the rewards that the resplendent Lord gives. 2

अहितेन चिदर्वीता जीरदानुः सिपासति ।
 प्रवाच्यमिन्दु तत्त्वे वीर्याणि करिष्यतो भुद्रा इन्द्रस्य गुतयः ॥३॥
 आ याहि कृणवीम त इन्दु ब्रह्माणि वर्धना ।
 येभिः शविष्ट चक्रनो भुद्रमिह श्रवस्युने भुद्रा इन्द्रस्य गुतयः ॥४॥
 धूष्टतश्चसुपन्मनः कृणोर्धीन्दु यत्त्वम् ।
 तीव्रैः सोमैः सपर्युनो नमोभिः प्रतिभृपतो भुद्रा इन्द्रस्य गुतयः ॥५॥
 अवे चष्ट ऋचीष्मोऽवृताँ इव मानुषः ।
 जुष्टी दक्षस्य सोमिनः सखायं कृषुने युजे भुद्रा इन्द्रस्य गुतयः ॥६॥

áhitena eid árvatā jírádānuḥ sisbasati ।
 pravacya a índra tát táva vīryāṇi karishyató bhadrā índrasya
 rátayah ॥ 3 ॥ a yáhi kṛipáváma ta índra bráhmaṇi vár
 dhama | yébhīh śavishṭha cākáno bhadrám ihá śravasyaté
 bhadrā índrasya rátayah ॥ 4 ॥ dhṛishatás eid dhṛishán má-
 nah kṛipóshundra yát tvám | tīvraḥ sómaih saparyató ná-
 mobhīh pratibhūshato bhadrā índrasya rátayah ॥ 5 ॥ áva
 eshta yéshamo 'vatáni iva mánushah | jushṭvi dákshasya
 sominah sákhayam kṛipute yijam bhadrā índrasya ratayah
 ॥ 6 ॥ ७ ॥

७४१० विश्वे त इन्द्र वीर्यं देवा अनु करुं ददुः ।
 भुवो विश्वस्य गोपतिः पुरुषुत भुद्रा इन्द्रस्य गुतयः ॥७॥
 गृणे तदिन्द्र ते शवे उपुमं देवतातये ।
 यदंसि वृत्रमोजसा शचीपते भुद्रा इन्द्रस्य गुतयः ॥८॥

vīśve ta índra vīryāṇi devá ānu krátuṇ dadub | bhūvo
 vīśvasya gópatih purushṭuta bhadrā índrasya ratayah ॥ 7 ॥
 grīṇé tād indra te śava upamāṇi devatataye | yád dhānsi
 vṛitrám ójasa ṣacipate bhadrā índrasya ratayah ॥ 8 ॥

The resplendent Lord is the swift giver of blessings, even with a stead unyoked. O resplendent Lord, your greatness displayed by your powers must be proclaimed. Blessed are the rewards that the resplendent Lord gives. 3

O resplendent Lord, come hither; let us perform our sacred ceremonies to honour your might by which, O most mighty one, you will bless the devotee who strives for food and fame. Blessed are the rewards that the resplendent supreme Lord gives. 4

The resplendent Lord makes the mind of that resolute devotee more resolute who worships Him with intense devotion, and constantly keeps praying with his reverent prayer. Blessed are the rewards that the resplendent Lord gives. 5

The resplendent Lord, worthy of adoration, looks down with favour as a (thirsty) man looks down with eagerness on wells; and being well-pleased with a devotee in intense love with Him, He makes him His intimate friend. Blessed are the rewards that the resplendent Lord gives. 6

O resplendent Lord, all Nature's bounties accept you as their superior in strength and wisdom. O Lord, adored by all, may you be the guardian of all the universe. Blessed are the rewards that the resplendent Lord gives. 7

O resplendent Lord, I extol that might of yours, of highly coveted in sacred performances. You dispel darkness, O lord of cosmic sacrifice, by your strength. Blessed are the rewards that the resplendent Lord gives. 8

ममनव वपुष्यतः कृणवन्मानुषा युगा ।
 विदे तदिन्द्रश्चेतनुमधे श्रुतो भुद्रा इन्द्रस्य रातयः ॥१॥
 उज्जानमिन्द्र ते शब्द उत्त्वामुत्तव् कर्तुम् ।
 भृगिंगो भृति वावृधुर्मध्यवन्तव् शर्मणि भुद्रा इन्द्रस्य रातयः ॥१०॥
 अहं च त्वं च वृत्रहन्तं युज्याव सुनिष्ठु आ ।
 अग्नीवा चिदद्वियोऽनु नो शूर मंसते भुद्रा इन्द्रस्य रातयः ॥११॥
 सुत्यमिद्वा तु ते वयमिन्द्र स्तवाम् नानृतम् ।
 मुहौ असुन्वतो वृधो भूरि ज्योतीषि सुन्वतो भुद्रा इन्द्रस्य रातयः ॥१२॥

sáma-
 neva vapushyatáḥ kriṇávan mánusha yngá | vidé tátí indras
 cétanam ádha śrutó bhadrá índrasya ratayah || 9 || ५४ jatám
 indra te sáva út tvám út táva krátm̄ i bhúrigo bhúri vā-
 vridhur mághavan táva sármāpi bhadrá índrasya ratayah || 10 || ahám ea tváni ea vrítrahán sámi yujyáva sanibhyá
 á | aráti vā id adrivó 'nu nau sura manisate bhadrá índra-
 sya rätayah || 11 || satyám id vā u tam̄ vayám índram sta-
 vānia nánritam | maháni ásunvato vadhió bhúri jyotiñshi
 sunvató bhadrá índrasya ratayah || 12 || ५५ ||

(१३) विष्णितं स्तुतम्

(१-१२) दादावच्यन्य सूक्तस्य काणः प्रथाष कृषि । (१-११) प्रथमायेकादावच्यन्दिः; (१३) द्वितीयात्
 देवा देवताः । (१, ४-५, ७) प्रथमर्थभूर्योपासीसत्त्वीनावानुष्टुप्, (२-३, ६, ८-१३) द्वितीया-
 कृष्णायेकादावच्यन्यदिवत्सूक्तात् शापत्री, (१३) द्वितीयात् शिष्टुप् छन्दांसि ॥

१२० स पूर्वो मुहानां वेनः क्रतुमिरानजे । यस्य ह्वारा मनुप्पिना द्वेषु शिये आनुजे ॥१३॥

63.

Sá pūrvyo mahánaṇi venih̄ krátabhīr anuje | yásya
 dvárā mánush pitā devéshu dhiya anajé || १ ||

The resplendent Lord confers division of Time on mankind, as a woman wins her lover of one mind. The Lord very well knows our deeds, so manifested for which He is renowned. Blessed are the rewards that the resplendent Lord gives. 9

O resplendent bounteous Lord, rich in wisdom, those devotees who live under your refuge and comfort, greatly augment your glory since its manifestation and also speak high of your wisdom and achievements. Blessed are the rewards that the resplendent Lord gives. 10

O destroyer of evils, O resolute and brave, may you and I be closely united for gaining wealth and bliss. Even malignant agrees with this (that your companionship gives this reward), O Lord of justice. Blessed are the rewards that the resplendent Lord gives. 11

Let us extol the resplendent Lord as Truth and not Falsehood. Utter is the destruction of the infidel, and the regions of enlightenment are for the devotee. Blessed are the rewards that the resplendent Lord gives. 12

He (the resplendent Lord) is most ancient, beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the householder, makes his prayers effective and is honoured by Nature's bounties. 1

नियो मानं नोत्सैदुन्त्सोमपृष्ठासो अद्रयः । उक्था ब्रह्म च शंत्या ॥२॥
 स विद्वां अहिरोभ्यु इन्द्रो गा अवृणोदर्प । स्तुपे तदस्यु पौंस्यम् ॥३॥
 स प्रलयो कविकृध इन्द्रो वाक्त्वं वक्षणिः । शिवो अर्कस्यु होमन्यस्मत्रा गुन्त्वव्यसे ॥४॥
 आदु तु ते अनु कर्तुं स्वाहा वरस्य यज्वः ।
 श्वावरम् का अनृपतेन्द्र गोत्रस्य द्रावने ॥५॥
 इन्द्रे विश्वानि वीयां कृतानि कर्त्त्वानि च । यम् का अस्तुरं विद्वः ॥६॥

divo mānaṇī

nōt sadan sómaprīshthaso ádrayah | ukthā brāhma ca sān-
 syā ॥ 2 ॥ sā vidvān agirobhya īndro gā avriyod āpa | stu-
 shé tād asya paūnsyam ॥ 3 ॥ sā pratnāthā kavivridhā īndro
 vākasya vakshāṇih | sivō arkāsya hōmany asmatrā gantv
 ávase ॥ 4 ॥ ad u nū te ánu krātum svāhā vārasya yājya-
 vah | svātrām arkā antishatēndra gotrāsya dāvane ॥ 5 ॥ īn-
 dre vīrvāni vīryā kritāni kārtvāni ca | yām arkā adhvārām
 vidiuh ॥ 6 ॥ १२ ॥

१२ ॥ यत्पाञ्चजन्यया विशेषं धोषा असृक्षत ।
 अस्तृणाङ्गहणा विषेषं यों मानस्यु स क्षयः ॥७॥
 इयसु ते अनुष्टुतिश्चक्ये तानि पौंस्या । प्रावश्चक्त्वे वर्तनिम् ॥८॥
 अस्य चृष्णो व्योदन उरु कमिष्ट जीवसे । यत्र न पुश आ ददे ॥९॥

yāt pāñcajanayayā visēndre ghōsha áśrikshata | áśriṇad
 barhāya vīpō 'ryō mānasya sā kshāyah ॥ 7 ॥ iyām u te
 anushtutis eakrishiē tāni paūnsyā | prāvas eakrāsya vart-
 aṇim ॥ 8 ॥ asyā vīshlujo vyōdāna urū kramishṭa jīvāse | yā-
 vanī nā pasyā a dade ॥ 9 ॥

May the equipments, the press-stones etc. useful for the sacred ceremony, never forsake our Lord, the maker of celestial region, nor the praises and hymns which are to be chanted. 2

The wise resplendent self discovers the lost cows of wisdom and discloses it to the vital senses. This, his great achievement, must be extolled. 3

As in former times, so now too, the Self blesses the worshipper and helps him, when he expresses his sincere faith. May He come among us auspicious for our protection during the devotional offerings. 4

Forthwith, O resplendent Lord, the priests offer oblation to the fire with the exclamation *Svaha*, and the reciters successively praise your deeds for the attainment of the wealth of kine. 5

The singers know that all the beneficial deeds of might, performed or yet to be performed, rest with the resplendent Lord, who is unharmed. 6

When praises are addressed to the resplendent Lord by people of five classes, He destroys their foes by His strength; He, the Lord, is the abode of the worshipper's. 7

This praise is verily yours, for you have accomplished these many deeds and sped the wheel on its way. 8

When sustenance of various kinds is distributed over by the resplendent Lord, the showerer of blessings, all men step out with wide strides since life is so dear to them. They receive their share as cattle receive corn. 9

तहथाना अवस्थ्यौ युष्माभिर्दक्षपितरः । स्याम् मुख्यतो वृथे ॥१०॥
ब्रह्मत्वियाय धात्रुं क्रक्षभिः शूर नोनुमः । जेषमेन्द्र त्वया युजा ॥११॥
अस्ये रुद्रा मेहना पर्वीतासो वृत्रहत्ये भरहूतो सजोणः ।
यः शंसते स्तुवते धायिं पुञ्च इन्द्रज्येष्ठा असाँ अवन्तु देवाः ॥१२॥

tād dādhana avasyāvo yushmā-
bhīr dākshapitaraḥ । syāma marūtvato vṛidhē ॥ 10 ॥ bāl
ṛitviyaya dhāmna ṛikvabhiḥ śūra nonumah । jēshamendra
tvāya yujā ॥ 11 ॥ asmē rudrā mehāna pārvatāso vṛitrahātye
bhārahātān sajōshah । yāḥ śānsate stuvatē dhayi pajrā ī-
drajyeshtha asmān̄ avantu devaḥ ॥ 12 ॥ ५ ॥

(५४) चतुर्विंशतिम् त्रृतम्

(१-१२) प्रददाक्षम्यात्य सूक्ष्म्य काम्य ग्राम्य क्रक्षिः । हन्त्रो देवता । गायथ्री छन्दः ॥

Deva उत्त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्विवः । अवे ब्रह्मद्विषो जहि ॥१॥
पुद्रा पुणीरराधसो नि ब्राधस्य मुहौ असि । नुहि त्वा कध्यन् प्रति ॥२॥
त्वमीश्विषे सूतानामिन्द्र त्वमसुतानाम् । त्वं राजा जनानाम् ॥३॥
एष्टि प्रेष्टि क्षयो द्विल्यादु घोषं शर्षणीनाम् । ओमे पृष्णासि रोदंसी ॥४॥

64.

त्वा mandantu stōmāḥ kriṇuṣvā rādho adriyāḥ | एवा
brahunadvisho jahi ॥ 1 ॥ padā paññir aradhāśo nī badhasva
mūlāśi asi | nahī tvā kāś eanā prati ॥ 2 ॥ tvām iśihe sutā-
vām īndra tvām āsūlānam | tvām rājā jāmānām ॥ 3 ॥ ēhi
prēhi kshāyō divy āghōshañ carshāṇīnam | óbhē priñāsi rō-
dasī ॥ 4 ॥

Presenting our praise and desiring protection, may we, with you, O priest, obtain wealth and food to offer worship to the Lord, an associate of the vital principles. 10

True, O Hero, by our hymns we offer praise to you. You appear at the due time of worship wearing auspicious splendour. may we conquer our enemies with you as our ally. 11

May the cosmic forces of vitality and showering clouds come to us to rejoice in the battle-challenge of life, meant to destroy the devil of Nescience. We, the reciters and singers, invoke all Nature's bounties, along with the resplendent Lord at their head, to give us protection. 12

64

May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the infidels. 1

May you crush with your foot the niggard churls who offer no homage. You are powerful; there is none so powerful as you are. 2

You are the lord of these devotional prayers, either expressed or unexpressed. You are the sovereign king of all creation. 3

May you come hither from heaven to our dwelling, announcing to your men. You fill both, the heaven and the earth. .

त्यं चित्पर्वीतं गिरि शतवनं सहुमिणेम् । वि स्नोतृभ्यो रुरोजिथ ॥५॥
ब्रुयमु त्वा दिवा सुने ब्रुयं नक्ते हवामहे । अुस्माकुं काममा पृण ॥६॥

tyām eit párvatam̄ girīn̄ ṣatāvantam̄ sahaśrīṇam̄ |
vi stoṭibhyo rurojitha ॥५॥ vayām u tvā dīva sūtē vayām̄
nāktam̄ havāmalie | aṣmākam̄ kāmam̄ ā pṛīṇa ॥६॥

क॑ त्य वृषभो युधा तुविश्रीवो अनानतः । ब्रह्मा कस्तं संपर्यति ॥७॥
कस्य स्त्रित्सवनं वृषा जुजुष्वौ अवे गच्छति । इन्द्रं क उ स्त्रिदा चके ॥८॥
के ते द्रुना असक्त वृत्रहन्कं सुवीर्यो । उक्थे क उ स्त्रिदन्तमः ॥९॥

kvā syā vrishabho yuva tuvigrivo ánānataḥ | brahma
kās tām̄ saparyati ॥७॥ kāsyā svit sāvanam̄ vrisha jujuśhvāni
áya gachhati | indram̄ kā u svid ā eake ॥८॥ kām̄ te danā
asakshata vrītrahau kām̄ suviryā | ukthē k: u svid ánta-
maḥ ॥९॥

अ॒य ते मानुषे जने सोमः पुरुषु सूखने । तस्येहि प्र द्रवा पिव ॥१०॥
अ॒य ते शर्युणावैति सुषोमायुमधि प्रियः । आर्जीकीये मुदिन्तमः ॥११॥
तमय राधसे मुहे चारुं मदाय घृष्वये । एहीमिन्द्र द्रवा पिव ॥१२॥

ayām̄ te mānushe jáne sómaḥ pūrūshu sūyate |
tāsyéhi prā dravā pība ॥१०॥ ayām̄ te śaryaṇavati susho-
māyām̄ ádhi priyāḥ | arjikiye madíntamāḥ ॥११॥ tām̄ adyā
rādhose mahé cárum mādāya ghṛishivaye | éhīm̄ indra drava-
pība ॥१२॥

May you break open the gnarled cloud with its hundreds and thousands of showers for your worshippers. 5

We invoke you at devotions offered by day and also invoke you by night; please fulfil our heart's desire. 6

Where is that showerer of benefits, ever-young, strong-necked and who bows to none? Who is that priest that worships Him? 7

Whose offerings does the Lord, the showerer, accept? Who is the person that knows the resplendent Lord? 8

O destroyer of evils, in what way do our devotional offerings or heroic praises honour you ? Who is your dearest and nearest in the land? 9

These devotional songs are offered to you among men by me, a mortal. May you come hither; come swiftly and be delighted. 10

These delightful feelings of ecstasy originate in the lake of our heart along the river of intellect and in the land of the sense organs. 11

Come today, O resplendent Lord; hasten and enjoy our devotional expressions for our prosperity, and for your own exhilaration when you successfully crush the foes. 12

(१०) पञ्चप्रितम् दूतम्

(१ - १२) द्वादशपर्याप्त्य सूक्ष्म्य काण्डे प्रणाय प्रसिद्धिः । इन्द्रो इततः । गायत्री एव्यः ॥

११३१ यदिन्द्रं प्रागपुगुद्भूयवा हृष्टसे नृभिः । आ यांहि तूयमाशुभिः ॥१॥
 यद्वा प्रम्भवेण दिवो मादयसि खर्णने । यद्वा समुद्रे अन्धसः ॥२॥
 आ ला गृभिर्महामुरं हृषे गायिव भोजसे । इन्द्रं सोमस्य पीतवै ॥३॥
 जा ते इन्द्रं महिमानं हरयो देव ते महः । रथे वहन्तु विश्रतः ॥४॥
 इन्द्रं गृणीष उ स्तुपे मुहौ उग्र ईशानुकृत । एहि नः सुनं पित्रे ॥५॥
 सुतावन्तस्त्वा वृये प्रयस्वन्तं हयामहे । इदं नो वार्हिरासदे ॥६॥

६५

Yád indra prág apag údañ nyág va huyáse nribhiḥ , á
 yāhi tuyam asúbhiḥ ॥ १ ॥ yád va praśrāvayo divo mādā-
 yáse svárṇare । yád va samudré ándhasah ॥ २ ॥ a tva giri-
 bhír mahám urúm huvé gám iva bhójase । indra sónasya
 pítaye ॥ ३ ॥ á ta indra mahimanam hárayo deva te máhah ।
 ráthe vahantu bibhrataḥ ॥ ४ ॥ indra grīñshá u stushé ma-
 bahú ugrá isānakrít । éhi naḥ sutam piba ॥ ५ ॥ sutávantas
 tvā vayám prayasvanto havámahe । idám no barhír asáde
 ॥ ६ ॥ ५६ ॥

११३२ यच्चिदि शश्वत्नामसीन्द्रं साधारणस्त्वम् । तं त्वा वृये हवामहे ॥७॥
 इदं ते सोम्यं मच्छधुक्षम्ब्रिभिन्नरः । जुषाण इन्द्रं तत्पित्र ॥८॥
 विश्वौ अर्यो विपुश्चितोऽनि र्व्यस्तूयमा गैहि । अस्मे धेहि श्रवो वृहत् ॥९॥

yác cid dhí sásvatām ásimdra sádhāraṇas tvám । tām
 tvā vayám havámahe ॥ ७ ॥ idám te somyám mādhy ádhu
 kshann ádrhibhir nárah । jushāṇá indra tát piba ॥ ८ ॥ visvā
 aryó vipaścító 'ti khyas tuyam á gahi । asme dhehi śráve
 brihát ॥ ९ ॥

O resplendent lord, when you are invoked by us, the leaders of the ceremonies, from the east, the west, the north, or the south, come here quickly with your speedy vital forces. 1

Whereas you rejoice the blissful heaven, full of divine light, or in the ocean-like expanse, or you are busy on the earth where sacrifices are performed.—2

—O resplendent Lord, supreme and vast, by my praises, you are invoked to come and drink the elixir of our devotional prayers with delight as a cow eats fodder. 3

Let your vital steeds yoked to your chariot, O resplendent Lord, O divine, bring you here with your splendours and majesty. 4

O resplendent Lord, the strong, the wielder of sovereignty, you are being invoked and praised; may you come here and accept our devotional elixir of praises. 5

We, who have made all preparations of offerings, and have arranged for dedicational prayers, are calling you to come and be enshrined in our hearts. 6

O resplendent Lord, you are the common Lord of all the worshippers; and as such we invoke you now. 7

The devotees have pressed for you with these stones, the sweet elixir of devotion. May you, O resplendent Lord, be pleased to accept it with delight. 8

O Lord, please ignore all other worshippers and come quickly to us and give us abundant food and fame. 9

द्रुता मे पृष्ठीनां राजा हिरण्यवीनोम् । मा देवा मुघवा रिप्त ॥१०॥
सुहस्रे पृष्ठीनामधि श्रन्द्रं वृहत्पृथ । शुक्रं हिरण्यमा ददे ॥११॥
नपातो दुर्गहस्य मे सुहस्रेण सुराधसः । श्रवो देवेष्वक्त ॥१२॥

dātā me pṛishatīnām rājā hiranyavīnām | mā
devā maghāvā rishat ॥ 10 ॥ sahāsre pṛishatīnām adhi śe-
andrām bṛibāt pṛithū | śukrām hiranyam ā dade ॥ 11 ॥ nā-
pāto durgāhasya me sahāsreṇa surādhasah । śrāvo devēshy
akrata ॥ 12 ॥ ८७ ॥

(६६) वद्वितीय सूक्तम्

(१-१५) पञ्चदशाच्यास्य सूक्तस्य वागायः कलिमेषि । इन्द्रो वेनता । (१०-१५) अथादिवचनुर्दशां व्रगायः

(१६) पञ्चदशाच्यास्य सूक्तस्य एवंस्ती ॥

८८८

तरेभिर्वो चिदद्वैसुभिन्द्रै सुवाधे ऊतये ।

बृहद्वायन्तः सुलत्सोमे अध्वरे हुवे मरं न कारिष्यम् ॥१॥

न यं दुधा वरन्ते न स्थिरा मुरो मदे सुशिप्रमन्धसः ।

य आद्यत्या शशामानाय सुन्वते दाना जरित्र ऊक्थ्यम् ॥२॥

यः शुक्रो मृक्षो अश्वयो यो वा कीजो हिरण्ययः ।

स ऊर्यस्य रेजयत्यपावृत्तिमिन्द्रो गव्यस्य वृत्रहा ॥३॥

66

Tárobhir vo vidádvasum īndrami sabádha ūtaye | bṛihád
gáyantah sutásome adhvare huvé bháram ná kāriṇam ॥ 1 ॥
ná yám dudhrá várante ná sthirá móro máde sngipráni
āndhasah । yá ādrityá sasamānaya sunvaté dātā jaritrá
nkthyam ॥ 2 ॥ yáḥ sakró mṛīkshó áśvyo yó vā kíjo hiraṇ-
yáyah । sá ūrvásya rejayaty ápāvritim īndro gávyasya vri-
trahá ॥ 3 ॥

O Nature's bounties, let not the king (the resplendent Lord) be harmed; He gives me cows adorned with gold. 10

Besides a thousand cows, I receive gift of gold, pure, brilliant and in large quantities. 11

Myself born in poverty and sorrow, my children, by divine providence, obtain food in abundance, and cattle in thousands. 12

66

May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of wealth. Invoke Him, singing loudly the *Brhat-Saman* in the ceremony where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household. 1

He is the lord of resolute will power. when He is in the state of rapture of spiritual joy, even the powerful evil tendencies cannot withstand Him, nor the firm Nature's forces, nor mortal men can resist Him. He confers glorious wealth on him, who reverently praises Him, and offers devotion and songs. 2

He is the powerful lord, purifier and master of all vital forces; He is illustrious and splendid like gold. He opens the closed gates of wisdom and destroys the devil of dark evil forces. 3

निखातं चिदः पुरुषंभूतं वस्त्रिष्वप्नि दाशुषे ।
वृत्ती सुशिप्रे हर्यश्च इत्करुदिन्दुः कल्पा यथा वशत् ॥४॥
यद्ग्रावन्धे पुरुषत् पुरा चिन्हूर नृणाम् ।
वृय तत्ते इन्द्र सं भरामसि युज्ञमुक्यं तुरं वर्चः ॥५॥

niskhātam ēid yāḥ purusambhṛitām vāsūd id vā-
pati dāśuṣhe | vajī susiprō hāryaśva it̄ karad īndrah kṛ-
tvā yāthā vāsat ॥ 4 ॥ yād vāvāntha puruṣituta purā cū-
chūra nṛiṇām | vayām tāt ta īndra sām bharāmasi yajñām
ukthām turāmī vācaḥ ॥ 5 ॥ ४ ॥

४७३

सचा सोमेषु पुरुषत् वज्रिवो मदाय शुक्ष सोमपाः ।
त्वमिदि ब्रह्मकृते काम्यं वसु देष्टः सुन्तुते भुवः ॥६॥
वृयमेनस्मिदा ह्योऽपीपेमेह वज्रिणम् ।
नस्मात् अद्य समुना सुनं भरा नुनं भृपत श्रुते ॥७॥
वृक्षश्चिदस्य वारुण उरामथिरा वृयुनेषु भृपति ।
सेमं नः स्तोर्मे जुजुषाण आ ग्रहीन्द्र प्रे चित्रया धिया ॥८॥

sācā sómeshu puruṣita vajrivo mādāya dyaksha soma-
pāḥ | tvām īd dhī brahmaikrīte kāmyam vāsu dēshṭhah
sunvate bhūvah ॥ 6 ॥ vayām enam īdā hyo 'pi pemaḥ vajri-
nam | tāsmā u adyā samanā sutām bhara nūnām bhūshata
śrūtē ॥ 7 ॥ vṛīkaṣ ēid asya vāraṇā urāmāthir ā vayūnesu
bhūshati | sēmām na stōmaṇu jujuṣhāṇā ā gahīndra prā-
citrāya dhiyā ॥ 8 ॥

He scatters forth ample wealth, accumulated by many, to His devotees. The resplendent Self, possessor of adamant will power, handsome in appearance, lord of vital faculties, acts freely as He pleases when propitiated with admiration. 4

O resplendent Self, praised by all, we hasten to bring to you our devotion and appreciation, which you have been expecting to receive from your sincere devotees since ancient times. 5

May you, O possessor of adamant will power, invoked by all, O celestial being, O acceptor of devotional love, be present at our worship performed for your exhilaration. You are the giver of delightful wealth and wisdom to him who prays and offers sincere devotion to you. 6

Today, yesterday, and all the days, let the resolute will power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten here on hearing our admiration. 7

Even the wolf-like, wicked, the savage beast, that kills the sheep, is obedient to Him in many ways. O resplendent Lord, may you, graciously accepting our praises, come speedily to us with wondrous thoughts, and welcome our greetings. 8

कद न्युस्याकृतमिन्द्रस्यास्ति पींस्यम् ।
 केनो नु कं श्रोमतेन न शुश्रुवे जनुषः परि वृत्रहा ॥१॥
 कदु मुहीरधृष्टा अस्य तविष्णुः कदु वृत्रमो अस्त्वतम् ।
 इन्द्रो विश्वान्वेकुनाटी अहृदश उत कल्पा पुणीरभि ॥१०॥

kād u ny asyākṛitam īdrasyāsti pañ-
 syam | kēno nū kām śrōmatena nā śusruve janūshah pāri
 vṛitrahā ॥ 9 | kād u mahīr ādhrishṭā asya tāvishih kād u
 vṛitraghnō āśritam īdro viśvān bekanatān ahardriṣa utā
 krātvā pañśīr abhi ॥ 10 ॥ ५७ ॥

वृयं धा ते अपुर्व्येन्द्र ब्रह्माणि वृत्रहन् ।
 पुरुतमासः पुरुहत वज्रिवो भूनि न प्र भरामसि ॥११॥
 पूर्वीश्चिद्वि त्वे तुविकृमिभ्राशसो हवन्त इन्द्रोतयः ।
 तिरश्चिद्वर्यः सवुना वसो गहि शविष्ठ श्रुयि मे हवम् ॥१२॥
 वृयं धा ते त्वे इद्विन्द्र विश्रा अर्थं प्लसि ।
 नहि त्वदन्यः पुरुहत कश्चन मध्यवृत्तिं मर्दिता ॥१३॥
 त्वं नो अस्या अमनेहत क्षुधोऽुभिश्चास्तेरवे स्पृधि ।
 त्वं ने ऊती नवे चित्रयो धिया शिक्षा शचिष्ठ गातुवित् ॥१४॥
 सोम इद्वः सुतो अस्तु कलयो मा विभीतन ।
 अपेद्रेप ख्यस्मायति ख्ययं द्येषो अपायति ॥१५॥

vayāmī gha te īpurvyēndra brāhmaṇi vṛitrahān | purū-
 tamāsaḥ puruhūta vajrivo bhṛitīm nā prā bharāmasi || 11 ||
 pūrvīś eid dhi tvé tavikūrmīnā ḫāśāo hāvanta īdratayah |
 tirāś eid aryāḥ sāvanā vaso gahi śāvishṭha śrudhī me hā-
 vam || 12 || vayāmī gha te tvé id v īdra vīptra āpi shīmasi |
 nahi tvād anyāḥ puruhūta kāś eamā māghavānā āsti mar-
 dītā || 13 || tvāmī no asyā āmater utā kshudhō 'bhūṣaster āva
 spṛidhi | tvāmī na utī tāva citrīya dhiyā śiksha ṣacishṭha
 gātuvit || 14 || sōma id vahि sutō astu kālayo mā bibhutana |
 āpēd eshā dhvasmayati svayāmī ghaishō āpayati || 15 || ३० ||

What act of might is there, which now remains unaccomplished by the inner self? Who has not heard His glorious title and his fame? He is renowned to be destroyer of evils from His birth. 9

How great and resistless and how invincible and matchless is the power of this destroyer of evils? He, the self, by his energies excels and overpowers all the dishonest usurpers, who only see the bright today (but have dark days ahead). 10

O resplendent self, the destroyer of evils, invoked by all, we, your very constant worshippers, offer new hymns to you as a regular honorarium from us, O possessor of resolute will power. 11

O resplendent Self, doer of many great deeds, the devotees invoke you with manifold hopes for protections which you do offer. O mightiest Lord, bestower of comforts, hear my call and rejecting the offerings of our opponents, come to us to bless us. 12

O resplendent Self, we are verily yours, therefore, we, the worshippers, entirely depend on you. There is none but only you to show us favour, O bounteous divine power, invoked by all. 13

May you deliver us from this dire poverty, hunger and calumny. May you grant us your protection with your wondrous might and thought; O mightiest, only you know the right way. 14

O pious devotees, let your sincere devotion be offered only to the Lord; fear not, O dear ones, this darkening spirit shall depart and vanish of its own accord. 15

१८। सप्तप्रहितम् मूलम्

क्षतिशत्युच्चान्तः सूतम् मास्तो मन्यो भवाकरणमेत्या वा जालनदा वहवो मन्या
वा प्रसादः । आदित्या देवता । गायत्री उच्च ॥

त्यान्तु क्षत्रियौ अवे आदित्यान्याच्चिपामहे । सुमूलीकौ अभिष्टये ॥१॥
मित्रो नो अत्येहति वर्णेणः पर्पदर्यमा । आदित्यामो यथा यिदुः ॥२॥
तेणां हि चित्रमुक्त्यै वर्णधमस्ति दायुषेण । आदित्यानामरंकृते ॥३॥
महि वो महनामवो वर्णेण मित्रायमन् । अवाम्या वृणीमहे ॥४॥
जीवान्नो अभि धेतुनादित्यामः पुरा हयात । कद्द ल्ल हवनश्रुतः ॥५॥

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Tyan mū kshatriyān āva adityān yacishamahē । sunari-
bhikāi abhīshṭayē ॥१॥ mitrō no átv añhatīnī várūpāḥ par-
śad aryaṇā । adityāśo yátha vidūḥ ॥२॥ tēshāpi hi citrām
ukthyām várūtham ásti dasyoshe । adityānam aramkṛite ॥३॥
máhi vo mahatām áyo várūpa mītrāryānam । ávāasy a vri-
ñimahē ॥४॥ jivān no abhī dhetanādityāsaḥ purā hāthaiḥ ।
kāl dha stha havanaśrutaiḥ ॥५॥ ८ ॥

८१२॥ यद्दः श्रान्ताय सुन्वते वर्णधमस्ति यच्छुदिः । तेना नो अधि वोचत ॥६॥
अस्ति देवा अंहोर्वर्त्ति रक्षमनागसः । आदित्या अहुनेनसः ॥७॥
मा नः सेन्तुः सिषेद्युं मुहे वृणकु नुस्पर्णि । इन्द्र इर्द्ध श्रुतो वृशी ॥८॥
मा नो मृचा रिपूणां वृजिनानामविष्यवः । देवा अभि प्र सृक्षत ॥९॥
उत त्वामदिते मह्येहं देव्युपे ब्रुवे । सुमूलीकामभिष्टये ॥१०॥

yád vah̄ srāntāya sunvaté várūtham ásti yáe chardih ।
ténā no ádhī vocata ॥६॥ ásti deva añhōr uvy ásti rātnam
ánāgasah । aditya ádhibhutainasah ॥७॥ mā naḥ sétnih sished
ayám mahé vriñaktu nas pāri । iñdra id dhī sr̄ntó vasi
॥८॥ mā no myieā ripuṇām vriñjanānam avislyavah । déva
abhī prā myikshata ॥९॥ ntā tvām adite mahy abám devy
úpa bruve । sumyiliikām abhīshṭayē ॥१०॥ १२ ॥

We solicit for protection these brave men, and the learned, who are kind to assist, in the fulfilment of our desires. 1

May the learned, the friendly, the virtuous, and the men of justice bear us across our distress as they know well how to assist. 2

To those learned men belongs wonderful wealth. They are worthy of all praise and help those who offer devotion and serve God. 3

You are great, O virtuous, O friendly and O men of justice; and great is your protection; we implore your protections. 4

O learned men, hasten to us before we die,—within our life-time; where are you, O hearers of our call? 5

May you graciously bless us with whatever wealth, whatever dwellings you can give to your devotees, who offer devotion and toil earnestly. 6

O godly learned men, great is (the crime) of the sinner; and treasure of happiness belongs to the sinless. I know you are void of sin. 7

Let not the snare bind us; may the resplendent Lord, subduer of all and renowned, release us from fetters for great acts. 8

O divines, ready to protect, molest us not with the destructive net of our wicked enemies. 9

O mighty mother Infinity, I call you to come to me; may you be kind to assist in the fulfilment of our desires. 10

१०-३१ पर्यं दीने गंभीर औं उग्रपुत्रे जिघौसतः । माकिस्तोकम्य नो रिषत् ॥११॥
 अनेहो ने उरुवजु उरुचि वि प्रसर्तवे । कृधि तोकाय जीवसे ॥१२॥
 ये मूर्धीनः क्षितीनामदेव्यासः स्ववेशासः । ब्रूता रक्षन्ते अद्वहः ॥१३॥
 ते ने आस्त्रो वृक्षेणामादित्यासो मुमोचत । म्लेन वृद्धमिवादिते ॥१४॥
 अपो शु ण इयं शास्त्रादित्या अपे दुर्मुतिः । अस्मद्वृत्यजस्पी ॥१५॥

párshī dīnē gabhīrā āñ uigraputre jīghānsataḥ | mākis
 tokāsyā no rishat || 11 || anehō na uruvraja īruei vī pā-
 sartave | kṛidhi tokāya jivāse || 12 || yé mūrdhānah kshiti-
 nām ádabdhāsaḥ svāyasasah | vratai rākshante adrūhah || 13 ||
 té na asno vṛīkaṇam ádityaso mūmocata | stenūm baddhām
 ivadite || 14 || ápo shū ṣa iyām śātur áditya ápa durma-
 tih | asmād etv ájaghnuslu || 15 || १५ ||

१०-४४ शशुदि वः सुदानव आदित्या ऊतिभिर्यम् । पुरा नूनं दुभुज्महे ॥१६॥
 शश्वन्त् हि प्रचेतसः प्रतिपन्ते चिदेनसः । देवाः कृष्ण जीवसे ॥१७॥
 तत्सु नो नव्यं सन्वेस आदित्या यन्मुमोचति । बृंधाद्वृद्धमिवादिते ॥१८॥
 नास्माक्मस्ति तत्र आदित्यासो अतिष्कृदै । यूयम् समर्थ्य मृलत ॥१९॥

sāsyad dhī vah sudanava आदित्या उत्थिर् वयाम् । purā
 नामाम् बुद्धुज्माहे ॥ 16 ॥ sāsyantam् hī pracetasaḥ prati-
 yāntam् eit̄ émasah । dévali kṛiṇuthā jivāse ॥ 17 ॥ tāt ū no
 nāvyaṁ sānyasa आदित्या yām mūmocati । bandhād buddhām
 ivadite ॥ 18 ॥ nāsmākam asti tāt tāra आदित्यaso atishkāde ।
 yuyām asmākhyam myilata ॥ 19 ॥

O mother infinity, I call you to come to me. May you be kind to me to assist. Let not the snare hurt our children, plunged in shallow or deep waters. 11

O wide-ruling and far-spread mother-divine, may you come to us, the innocent, so that we may move freely and our children may live long. 12

They, who are at the top of men, invincible, benevolent and lord of self-sustained glory, abide by the accepted statutes. 13

O learned men, O mother Infinity, deliver us from the jaws of the ravening wolf as the thieves from captivity. 14

O learned men, let this snare, let the malevolent design, turn away from us without injuring. 15

O bounteous glorious men, we have enjoyed your help both now and in the days of old. 16

O wise divinities, keep us away from the host of sinners, working against us, so that we may live. 17

O learned men and mother Earth, may this latest protective measure release us from the bond of sin like a prisoner from his bonds. 18

O enlightened men, we have not enough strength to get rid of this snare of sin; may you graciously grant us your assistance. 19

मा नो हेतिर्विकम्बत् आदित्याः कृत्रिमा शर्कः । पुरा तु जस्तो वर्धीत ॥२०॥
वि पु द्वेषो व्यौहुतिमादित्यासो वि संहितम् । विष्वग्वि धृहता रपः ॥२१॥

mā no hetir vivāsvata
adityah kritumā śarṇih pura nu jātīṣo vadhit । २० । vi
śtu dvēsho vyāhūtum adityaso vi saṃhitam । vishvag vi
vṛihata rāpah ॥ २१ ॥ ५ ॥

(६८) शत्रैष्टितम् तृतम्

(१-१७) एकनविश्वात्पूर्वव्याप्त्य मूलभ्यात्तिरमः प्रियमेष ऋषिः । १-१३ प्रथमादित्यादित्याचार्य
मित्रः, (१७-१८) चतुर्दश्यात्तिर्वन्देष्यम्य न ऋषाश्वर्मेष्यादीननुत्तिर्वतः । १-१३
प्रथमादित्यादित्याचार्यानुपुरुषः प्रगाय [(१, ३ ३-२) प्रथमाचतुर्विस्तसमीदित्याचीन
पुरुषः, (२-३, १-६, ८-९, ११-१२) द्वितीयानुर्वीगापव्याप्तिपठवद्यमी-
नवर्म्यकात्तिर्वादितीताच्य गायत्री], (२-१०) प्रयोदव्यादि-
मनामाच गायत्री उच्चारी ॥

आ त्वा स्थु वथोत्तर्वे सुधात्य वर्तयामसि । तुविकर्मिस्त्रीपहमिन्द्र शविष्ठु सत्पते ॥१॥
तुविशुप्तम् तुविक्रन्तो शर्चाव्यु विश्वेया मने । आ पंप्राथ महित्वना ॥२॥
यस्य ते महिना मुहं; परि ज्ञायन्तेर्मीयनुः । हस्ता वत्रे हिरण्यव्येम ॥३॥
विधानरस्य वम्पतिमनोननस्य शवेषः । पर्वश्च चर्णणीनामृती हुवे रथानाम् ॥४॥
अभिष्टये सुदावृद्यं स्वर्मिलहेषु यं नरः । नाना हवेन्न अन्तर्ये ॥५॥

६३

A tva rāthām yathotave sumnaya vartayamus | tuvi-
kumnum ṛishihādām īdāca sāvishtha sātpate ॥ १ ॥ tuviśuśma
tuvikrato śāreṇo viśvava mate ā paprathā mahitvānā ॥ २ ॥
yāsyā te mahinā mēthāḥ pari jñeyāntam iyātulya hāsta va-
jrapūr hiranyāvam ॥ ३ ॥ viśvāraśya vats pātīm ānanatasya
sāvasaḥ ēvaś ca carshāṇām uti loye rāthānam ॥ ४ ॥
abhushtaye sadāvṛidham svarmilhesu vāpi nārah | nāna
hāvanta utāye ॥ ५ ॥ १ ॥

Let not the mighty wheel of time, a net woven with divine hands, destroy us before old age. 20

O glorious divines, may you utterly dispel all sin, destroy wickedness, destroy the closely drawn net, and destroy evils everywhere. 21

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O most powerful, resplendent lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds. 1

You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty. 2

You are supremely powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstructions). 3

I invoke the (resplendent Lord) or that might which subdues all enemies and bows to none, and which rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected. 4

Men appeal to Him for aid in various ways in their struggles. I invoke Him for help, whose strength increases ever more and more. 5

पुरोमात्रसृचीपर्मिन्द्रम् भूयं मुगधेमम् । ईशानं चिह्नसनाम् ॥६॥
 न तर्तुमिद्राभेष मुह इन्द्रे चोदामि पुतये । यः पूर्वामनुष्टिमीडे कृष्टिनां नृनः ॥७॥
 न यन्म्य ते ऋवसान सुख्यमानंशु मन्येः । नकुः शवांसि ने नशत् ॥८॥
 त्योत्तमस्त्वा युजाप्यु सर्वे मुहूदनंम् । जयेम पृत्यु वैत्रियः ॥९॥
 ने त्वा युजेभिरीमहे ते गुर्भिर्गिर्वणस्तम् ।
 इन्द्र यथो चिदाविथु वाजेयु पुरुमाय्यम् ॥१०॥

paronmatram gieshamam īndram ugrām suradhasam īsa-
 num eit vāsunam ॥ 6 ॥ tām iti īdhaso mātā īndram
 eodam pītaye vāhī parvyaam ameshtutim iśe kṛishnam
 nritih ॥ 7 ॥ na vīsva te sāvashām sakhyam anāisa mār-
 tyah । nākih sāvānsi te naṣat ॥ 8 ॥ tvatasas tvā yujapsū
 sūrye mahād dhānam । jāyema pṛitsū vajriyah ॥ 9 ॥ tām tvā
 yajñābhīr īmahe tām gīrbhīr girvāṇastama । īndra yāthā eit
 āvitha vājeshu prumāyyam ॥ 10 ॥ १२ ॥

११ यस्य ते स्वादु सम्ब्यं स्वाद्वी प्रणीतिर्ग्रिवः । युज्ञो वितन्तुसास्यः ॥११॥
 उरु णस्तुन्वेदु तने उरु क्षयाय नस्कृवि । उरु णो यन्धि जीवसे ॥१२॥
 उरु नृभ्ये उरु गवे उरु रथायु पन्थाम् । देववीतिं मनामहे ॥१३॥
 उपे मा षड्हाद्वा नरः मोर्मस्य हप्यी । निष्ठुन्ति स्वादुरुतयः ॥१४॥

yāsyā te svādū sakhyām svādvī prāṇitir adriyah । yajñō
 vitantasāyyah ॥ 11 ॥ urū ṣas tanye tāna urū kshayāya ṣas
 kṛidhi । urū ṣo yandhi jivāse ॥ 12 ॥ urūm nībhya urūm
 gāva urūm rāthāya pānthām devavītim manāmahe ॥ 13 ॥
 ūpa mā shād dvā-dvā nārah sōmasya hārshya । tishthanti
 svādurātāyah ॥ 14 ॥

I invoke the resplendent Lord, measureless, worthy of praise, the mighty, most bountiful, and the sole lord of treasures. 6

I direct my praises to Him, and to Him alone, to the resplendent Lord, so that He may be pleased to accept devotions for my great gains; to Him, who is inspirer of success, who rules over all the sacred ceremonies performed at the start of all dedicated works. 7

You are so mighty that no mortal reaches the heights of your friendship, and none attains your might. 8.

Protected by you, O Lord of justice, may we win ample wealth as your ally in battles of life, eyer-bathing in the water and beholding the sun. 9

We adore you with sacrifices and with devotional songs, O resplendent Lord, a great lover of the devotional prayers, since you have been protecting me, the offerer of praises, in life-struggles. 10

O Lord of punitive justice, your friendship is sweet; sweet too is your liberality. Men must devote to dedicated actions in honour of you. 11

May you give to us, ourselves and to our children, ample wealth and spacious dwelling places. May you grant us our desires, so that we may live happily. 12

We solicit spacious path for our fellow-workers, for our cattle, for our chariot, for the successful performance of worship. 13

The six (two eyes, two ears and a pair of tongue and nose) come to me in pairs bearing pleasant gifts, in the exhilaration of the worldly joy. 14

ऋग्वेदान्दोत आ देवे हरी ऋक्षस्य सूनविं । आध्मेषस्य रोहिता ॥१५॥

rījṛāv īndrotā ā dade hāni rīkshasya
sūnāvi | āśvamedhāsyā rōhitā || 15 || ३ ||

“ सुरथौ आनिधिग्वे स्वभीशैरुरुक्षे । आश्वसेधे सूपेशमः ॥१६॥
षलश्वी आनिधिग्व इन्द्रोने वृधूमनः । सचो पृतक्रतौ मनम् ॥१७॥
लेपु चेतदृष्ट्यत्युनर्कुत्रेष्वरुपी । स्वभीशुः कश्चावती ॥१८॥
न युप्ये वौजवन्धवो निनिल्मुश्चन मर्त्यः । अवृद्यमधि दीधरत् ॥१९॥

surāthān ātithigvē svabhīśūnir ārkshé | āśvamedhē supi-
ṣasah || 16 || shāl āśvān ātithigvā īndrotē vadhlumatah | sāra
pūtākratau sanam || 17 || aishu eetad vrishanvaty antar rī-
rēshv ārushi | svabhīśūh kāśavatī || 18 || nā yushmē vaja-
bandhavo ninitsus canā mártyah | avadyām ádhi dīlharat
|| 19 || ३ ||

० (१९) एकोनमस्तितम् तुर्कम्

(१-१८) मात्रावर्तस्यात्प तत्त्वान्विरमः प्रथमेष क्रमिः । (१-१९, १३-१८) प्रथमाविवरणाचार्य
वयोदयवादिश्चावेऽन्द्रः, (११) एकावस्था पूर्वोदयम् विष्णे देवाः, (१-१८) एकावस्था उत्तर-
मंस्य वादवस्थाव बलो देवताः । (१, ३, ७-१०, १२-१५) प्रथमर्त्यत्वतीपाया: सप्तम्यादि-
चतस्राणां वादवस्थादिचतस्राणाऽनुपूर्ण, (३) द्वितीयाया उच्चिह्न, (४-६) चतुर्थादिवस्थस्य
गायत्री, (११, १३) एकावस्थावेऽन्द्रयोः पृष्ठिः, (१७-१८) सप्तम्यादिवस्थोऽच
कृती उच्चास्ति ।

प्रत्र वस्त्रिषुभिर्मिष्ये भन्दद्वीरायेन्द्रवे । ग्रिया वौं सुधसातये पुरुन्ध्या विवासति ॥१॥

I receive two straight-going steeds from the giver of the sense of sight, two bay-horses from the giver of the sense of hearing, and two red ones (roans) from the giver of the sense of smell and taste. 15

I receive two steeds with excellent chariots from the giver of the sense of sight; two horses with excellent reins from the giver of hearing and two horses with excellent ornaments from the giver of smell and taste. 16

With my other gifts I receive six steeds with their mares (the lingerings of sense-desires), from the pious giver of the sense organs, the son of the mental faculty. 17

Among these straight-going steeds, there is one matured roan-mare (the discriminating intellect) with excellent reins and whip. 18

O fellow sense organs (act in a way so that) not even the man who loves to blame may find a single fault in you. 19

May you present your sacrificial homage with the *Trc* or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifullness. 1

नुदं व ओदनीनां नुदं योयुवतीनाम् । पर्ति वा अञ्जपानां धेनुनामिषुच्यसि ॥२॥
 ता अस्य सुददोहसः सोमे श्रीणन्ति पृश्नयः ।
 जम्भेन्द्रवान्तुं विश्वाप्या रोचुने द्विः ॥३॥
 अभि प्र गोपति गिरेन्द्रमर्च यथा विदे । सुनुं सुत्यस्य सत्पतिम् ॥४॥
 आ हरयः ससुज्जिरेऽर्हीरधि त्रहिषि । यत्राभि सुनवामहं ॥५॥

naudām̄ va
 ādatinām̄ nadām̄ yoyuvatinām̄ | pātiṁ vo ághnyānām̄ dhe-
 nūnām̄ ishudhyasi ॥ 2 ॥ tā asya sūdadohasah̄ sómanī śrīpanti
 priṣṇayah̄ | jánman devanām̄ vīśas trishv̄ a rōcanē divāḥ
 ॥ 3 ॥ abhī prá gópatim̄ giréndram area yatha vidē | sūnūm̄
 satyāsyā sátpatim̄ ॥ 4 ॥ á hárayah̄ sasrijiriré 'rushir̄ ádhi
 barbishi | yátrābhī samnāvāmahe ॥ 5 ॥ ५ ॥

इन्द्राय गाव आशिरै दुदुहे वृजिणे मधुं । यत्सीमुपहुरे विदत् ॥६॥
 उच्यद्भ्रस्ये विष्ट्र्ये गृहमिन्द्रश्च गच्छहि ।
 मध्यः पृत्वा मचेयहि त्रिः सुस सरव्युः पुरे ॥७॥
 अर्चेत् प्रार्चेत् प्रियमेधासो अर्चेत् । अर्चेन्तु पुत्रका उत पुरुं न धृष्प्वर्चेत् ॥८॥
 अवे स्वराति गर्गरो गोधा परि सनिष्वणत् ।
 पिङ्गा परि चनिष्कदुदिन्द्राय ब्रह्मोद्यतम् ॥९॥

índrāya gāva áśram̄ duduhré vajrīne mādhu | yát sim-
 upahvaré vidat ॥ 6 ॥ úd yád bradhmásya vishṭāpam̄ grībām̄
 índraś ca gāvahī | mādhvahī pitvā sarevahī trīḥ saptā sá-
 khynih̄ padé ॥ 7 ॥ áreata práreata priyamedhaso áreata |
 áreantu putrakā utá púram̄ ná dhṛishñv̄ áreata ॥ 8 ॥ áva-
 svarāti gārgaro godhā pāri sanishvānat | pīngā pāri cani-
 shkadad índrāya brāhmaidyatam̄ ॥ 9 ॥

For your sake, I invoke you who are the creator of dawns,
the giver of musical notes to the conjugating rivers, the
protector of cows, whom none may kill. 2

These dappled kine yield milk in plenty as from a well;
which is mixed with the medicinal elixir and offered three
times a day in the fire-ritual; and the oblations rise high to
the brilliant abode of the sun. 3

May you praise, as prescribed, with melodies the resplendent Lord, the son of truth, the guardian of wisdom and
protector of the good. 4

Let the speedy brilliant vital divine forces bring Him down
to our synod where we in concert sing devotional songs. 5

The cow-like divine speech has yielded the sweet milk of
wisdom (i. e. the exhilarating elixir) for the resplendent
Lord, the possessor of adamantine will power. This wisdom
then gets assimilated in the proximity of heart. 6

I (the soul) and supreme Lord, in communion, mount high
up to the realm of the spiritual light; then having drunk
the draught of spiritual joy, let us be united and reach that
summit where twenty-one divine powers are seated by. 7

O pious devotees, may you glorify the resplendent Lord
and sing songs of His praise; may your children also sing
laudations as warriors sing praises of strong forts. 8

The war-drum utters its sound; the leathern *godha* twangs;
the tawny bow-string leaps to and fro; may this hymn be
raised to reach the Lord. 9

आ यत्पतन्त्येन्यः सुदुधा अनपस्फुरः । अपस्फुरं गृभायत् सोमामिन्द्रोय पातये ॥१०॥

ā yát pátanty enyāḥ
sudúgha ánapasphurah | apasphúram gribháyata sómam índrāya pátave || 10 || ० ||

११ । अपादिन्द्रो अपादुमिर्विष्टे देवा अमत्सत
वरुण इदिव ह क्षयुत्समाप्ते अभ्यनूषत वृत्सं संशिश्वरीरिव ॥११॥
सुदेवो असि वरुण यस्ते सुसं सिन्धवः । अनुक्षरन्ति काकुदं सुम्यं सुषिरामिव ॥१२॥
यो व्यस्तीरफाणयुत्सुखुक्त्वा उप द्राशुषे । तुक्तो नेता तदिद्वपुरुपुमा यो अमृच्यन ॥१३॥
अतीदु शुक ओहतु इन्द्रो विश्वा अति द्विष्टः ।
भिनत्कलीन ओदुनं पुच्यमानं पुरो गिरा ॥१४॥
अर्भुको न कुमारुकोऽधि तिष्ठन्नवं रथम् ।
स पक्षन्महिषं मृगं पित्रे मात्रे विभुक्तुम् ॥१५॥
आ तु सुशिश्र दंपते रथं निष्ठा हिरुष्यम् ।
अर्ध शुक्लं सचेवाह सहस्रादमरुषं स्वस्तुगामनिहस्तम् ॥१६॥

ápad índro ápad agnír viṣve devá amatsata | várūṇa ११
ihá kshayat tám ápo abhy ámūshata vatsám samsíśvarir iva
॥ 11 ॥ sudevó asi varuṇa yásya te saptá sindhavah | anu-
kshátranti kákúdam surinýam sushírám iva ॥ 12 ॥ yó vyá-
thir áphañayat siyuktan úpa daśushe | takvó netá tál íd
vápur upamá yó ámúneyata ॥ 13 ॥ átíd u ṣakrá ohata índro
viṣvā áti dvishah | bhináti kánuma odamám paceyámanam paró
gira ॥ 14 ॥ arbhakó ná kumarakó 'lhi tishthán návam rá-
tham | sá paksham mahisháum mrigam pitré mātré vibhu-
krátm ॥ 15 ॥ á tú suṣipra dampate rátham tishthā hiran-
yáyam | ádha dyuksham sacevali sabásrapádam arusbám
svastigam anehásam ॥ 16 ॥

When the streams of thoughts rush forth like the dappled cows unflinching and easy to be milked, seize them quickly and mix them with the elixir of spiritual devotion and offer the drink to the resplendent self for enjoyment. 10

The soul drinks this divine elixir; all the divine powers drink it with delight; let our virtuous mind taste it with joy, and may our pious seekers appreciate it as the mother cows love their calves. 11

O blissful Lord, you are full of divine light; the seven streams of sense organs keep themselves flowing into your palate as it were a pipe with wide mouth. 12

It is he (the self) who directs his well-harnessed prancing vital faculties for his well-being. He, the swift guide, a deliverer of blessings, comparable only to Himself, is delivered from mortal worries. 13

The mighty self verily overpowers his adversaries. He is lovable and far-abiding. He cleaves the clouds by his thundering voice. 14

Like a young boy, He mounts His splendid chariot and prepares for His father and mother (earth and heaven) the great deer-like multipurposeful clouds. 15

O lord of your home, handsome-jawed, may you ascend your heavenly golden chariot which is bright, thousand-footed, sinless and auspiciously moving, and let both of us meet there and enjoy. 16

नं वेमित्या नेसुस्ति उर्ध सुराजमासते ।
 अर्थं चिदस्य लुधितं यदेतत्व आवृत्यन्नि द्रावने ॥१७॥
 अनु प्रलस्योक्तेः प्रियमेधास एषाम् ।
 पूर्वामनु प्रयत्नि वृक्तवर्हिषां हितप्रयस आशत ॥१८॥

tām ghem ittha namasvīna īpa
 svarājam asate ártham̄ eit̄ asya sudhitam̄ yād etava avar-
 tāyanti dāvāne । 17 anu pratinasyaukasuh̄ priyāmedhāsa
 eshām । pūrvām anu prāyatim̄ vṛiktabarhiśl̄ : titāprayasa
 āsata ॥ 18 ॥ ७ ॥

(८०) नमस्ततम् सूतम्

(१-१०) पञ्चदशचन्द्र्यास्य सूतम्याग्निर्मः पुण्डना कृषि । इन्द्रो देवता । (१-६) प्रथमाविश्वदृष्टम्य
 प्रगाथः (विषमधूती, समर्था बनोहृती), (३-१-२) सप्तम्याग्निर्दृष्टां इृती,
 (१-३) चतुर्दश्या उष्णिक, (१४) चतुर्दश्या अनुष्टुप्,
 (१५) पञ्चदश्याश पूर्ण उष्णिक छन्दोऽसि ॥

१८॥ यो राजो चर्षणीनां यानु रथेभिरत्रिगुः ।
 विश्वासां तरुना पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥१॥
 इन्द्रं तं शुभं पुरुहन्मन्नवसे यस्य हिता विश्वर्ति ।
 हस्तोय वज्रः प्रति धायि दर्शनो महो द्रिवे न सूर्यः ॥२॥
 नकिष्टं कर्मणा नश्वयश्वकरं सुदावृधम् ।
 इन्द्रं न युज्ञेविश्वगृतं सूर्यसुमधुष्टुप्तं धृष्ट्योजसम् ॥३॥

70

Yó rájā carshāñmānī yáta ráthebhīr ádbriguh | vísavāsām
 tarutā prítanānānī jyéṣṭhīho yó vṛitrāhā grīṇé ॥ 1 ॥ īndram̄
 tām̄ sumbha paruhannāmu ávase yásya dvitā vidhartāri |
 bāstāya vajrah̄ prati dhayi darsatō mahō dīvē nā sūryah̄
 ॥ 2 ॥ nākīsh̄ tām̄ kārmaya naṣad yás eakāra sadāvṛidham̄ |
 īndram nā yajñair vísavāgurtam̄ ṛshīvasam̄ ádhrishītām̄ dhṛishī-
 ṣvōjasām ॥ 3 ॥

Pious devotees, presenting praises, worship the self-resplendent Lord with reverence, so that they may obtain His well-stored wealth and wisdom at the right time, when vital faculties bring him on his way. 17

The wise devotee (having purified themselves with all the disciplines) have reached their original abode of divines. They have made all the preparations for the dedicated service, such as spreading the grass and placing the offerings. (This constitutes the ritual aspect; on the spiritual side, the discipline is of purification, contemplation and the enjoyment of final bliss). 18

10

I praise that pre-eminent Lord of resplendence who is the sovereign ruler of mankind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils. 1

Pay homage to the Lord of resplendence, the wielder of the bolt of punitive justice for obtaining protection, for He is the upholder of twofold might; He holds in his hand the splendid bolt of thunder which is as great as the sun in heaven. 2

None can attain Him by deeds, or by performing rituals who is the giver of fresh strength to all, praised by all, great, unconquered, dynamic, ever-daring and extremely strong. 3

अधीक्षभुग्मं पृतनासु सासहिं यस्मिन्महीरुप्रयः ।
सं खेनवो जायमाने अनोनवुर्यावः क्षामौ अनोनवुः ॥४॥
यद्यावे हन्द ते शतं शतं भूमीरुल सुः ।
न त्वा वज्रिन्सुहस्तं सूर्यो अनु न जातमेष्ट रोदसी ॥५॥

áshálham ngráni prítanásu sásahim yásmin
mahír urujráyah | sám dhenuávo jáyamáne anonavur dyával
kshámo anonavuh || 4 || yád dyáva indra te satáñ satám
bhúmir utá syúh | na tva vajrin sabásrañ súrya ánu ná
játam ashta ródasí || 5 || 8 ||

१५ आ पंत्राथ महिना वृष्ण्या वृष्णिश्चो शविष्ठु शक्सी ।
अुस्मौ अव मधवुभ्गोमति ब्रुजे वज्रिन्सुत्राभिस्तिभिः ॥६॥
न सीमदेव आपुदिष्टे दीर्घायो मर्त्ये ।
एतम्वा चिद एतशा युयोजते हसी हन्दो युयोजते ॥७॥
तं वो मुहो मुहाय्यमिन्द्रै द्रानाय सुक्षणिम् ।
यो ग्राधेषु य आरणेषु हच्यो वाजेष्वस्ति हच्यः ॥८॥
उद्दु पु षो वसो मुहे मुशस्व शूर राधसे ।
उद्दु पु मुहै मधवन्मधत्तयु उदिन्द्र श्रवसे मुहे ॥९॥
त्वं नै हन्द ऋत्युस्त्वानिदो नि तृम्यसि ।
मध्ये वसिष्व तुविन्मणोवोनि द्रासं द्विश्वयो हथैः ॥१०॥

á paprātha mahiná vrishnyā vrishhañ visva śavishtha
śivasa | asmān ava maghavan gómati vrajé várjriñ citrábbhir
utibhib | 6 || ná sīm ádeva ápad íshaiñ dirghayo martyaḥ |
étagvā eid yá étaṣā yuyójate hári índro yuyójate || 7 ||
tápi vo mahó maháyyam índram dāmaya sakshaiñim | yó^१
gádhéshu yá áraṇeshu háyvo vajeshv ásti hávyah | ८ ||
úd ñ shú ño vaso mahé mrisásva sūra rádbase | úd ñ
shú mahyaí maghavan magháttaya úd indra śrávase mahé
|| 9 || tvám na indra ritayus tvánido ní trimpasi | má-
dhye vasishva tuvinrimorvór ní dásam sismatho háthaiḥ
|| 10 || १ ||

I laud Him who is not to be withheld, who is mighty and the conqueror of adversities. When he was manifested, the strong rushing rays of light greeted Him and the heavens and the earths sent their loud voices out to praise Him. 4

O Lord of resplendence, were there a hundred heavens or a hundred earths—not even a thousand suns could be equal to you at your manifestation nor both the worlds of heaven and earth could be equal to your splendour. 5

O mightiest showerer of blessings, you have overwhelmed everyone with your vast bountiful power. O bounteous, the wielder of thunder arm, O possessor of adamantine will power, may you, with your wonderful protective measures, lead us successful to the enemies' enclosure full of kine. 6

O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the lord who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds. 7

Great priests worship that resplendent Lord who is propitiated by sacrificial homage and who is to be invoked in the shallows of land and in the depths of oceans and who is to be invoked in battles. 8

O brave, the giver of dwellings, raise us up to enjoy abundant food; raise us up, O bounteous Lord for abundant wealth; raise us up, Lord of resplendence for abundant fame. 9

O Lord of resplendence, you delight in offerings. You trample down your slanderers. O possessor of vast wealth, give us shelter under your vital parts and strike down the infidel with your blows. 10

अन्यक्रतममातुपमर्ज्वानमदेवयुम् ।
 अवुखः सखो दुधुवीत् पर्वतः सुमायु दस्युं पर्वतः ॥११॥
 त्वं न इन्द्रास्त् हस्ते शविष्ठ द्रवने ।
 धानानां न सं गृभायाम्युद्दिः सं गृभायाम्युः ॥१२॥
 सत्सायुः कर्तुमिच्छत कथा रोधाम श्रावस्य ।
 उपस्तुतिं भोजः सूर्यो अहृयः ॥१३॥

anyávratam ámánusham áyajvánam ádevayum | áva svah
 sákha dudhuvita párvataḥ suglmáya dásyum párvataḥ ॥ 11 ॥
 tvámu na iudrasam haste savishtha dayine | dhánánum ná
 sám gribhayasmayúr dvísh sám gribhayasmayúḥ ॥ 12 ॥ sá-
 kháyah krútum iebata katha rádramu śariṣya | úpastutum
 bhojáḥ surir yó áhrayah ॥ 13 ॥

भरिभिः समह ऋषिभिर्हिष्मद्द्विः स्तविष्यसे ।
 यदित्यमेकमेकुमिच्छर वृत्सान्पराददः ॥१४॥
 कुर्णगृह्णा मुघवा शौरदेव्यो वृत्सं नस्त्विष्य आनयत । अंजा सुरिं धानवे ॥१५॥

bhúribhiliḥ samaha ṛshibhir
 barhishumadbhūt stavishyase | yád itthám ékam-ékam ie
 chára vatsén parádádah ॥ 14 ॥ karṇagṛihyā maghavā saura-
 devyó vatsam̄ nas tribhyā ánavat । ajám sūrir ná dhátave
 ॥ 15 ॥ 10 ॥

May your friend, the cloud, hurl that infidel down from heaven who differs from us in rites and rituals, is inhuman, who does not observe fire-sacrificials, and who does not show reverence to Nature's bounties. 11

O most powerful resplendent Lord, loving us may you please take these gifts of wealth and cattle in your hand as grains of corn, and give us. Please give us the same second time and repeatedly with the same favour. 12

O my companions, give good heed to the worship, for, otherwise, how can we worthily pronounce the praise of the Lord, the destroyer, who is the recompenser of enemies and the sender of rewards and who is unvanquished. 13

O resplendent Lord, the common object of our worship, you are praised by many austere sages, for, it is you, the destroyer of foes who thus gives calves, one by one, in succession to your worshippers. 14

May the bounteous Lord, taking them by the ears, take away the cows with their calves from the clutches of their enemies just as an owner leads a goat to a drinking pond. 15

(७१) एकसमतितमं सूक्ष्म-

(१-१४) पश्चवशार्चन्द्रान्य शुक्लस्त्वाक्षिर्स्ती सुदीतिपुरुषीज्ञी तपोरन्यतरो वा क्रिः । भण्डिरेष्टता ।

(१-१५) प्रपत्नादिनवर्णी गायत्री, (१-१६) दशम्यादिपञ्चाङ्गे प्रगायः (विषमचां शृहती, समपां सततेष्टुपती) छन्दसी ॥

" १ त्वं नो अग्ने महेभिः पाहि विश्वस्या अरतेः । उत हिषो मर्त्येस्य ॥१॥
नृहि मन्त्युः पौरुषेय ईशो हि वैः प्रियजात । त्वमिदसि क्षपावान् ॥२॥
स नो विश्वेभिर्द्वेष्मिरुजीं नपाद्वद्वशीचे । रुयिं देहि विश्ववारम् ॥३॥
न तमस्ते अरतयो मर्त्ये युक्तं रुवः । यं त्रायसे द्रुभांसंम् ॥४॥
यं त्वं विप्र मृधसात्त्रवभैं हिनोषि धनाय । न तवेऽती गोषु गन्ता ॥५॥

71

Tvām no agne mīlōbhīḥ pahī vīsvasyā āratēḥ । nta
dvishū martyasya ॥ १ ॥ uahī manūūḥ paūrusheya iṣe hī vah
priyajata । tvām id asī kshāpāvān ॥ २ ॥ sā no vīsvelbhir de-
vēbhīr īrjo napād bhādraśoce | rayim̄ dehi vīsvāvāram ॥ ३ ॥
na tām agne āratayo martyām yuvanta rāyāḥ । yām trāyase
dāsyāvāsam ॥ ४ ॥ yām tvām vīpra medhāsātāv agne hinōslī
dhāmāya । sā tāvoti gōshu gānta ॥ ५ ॥ ॥ ॥

" ६ त्वं रुयिं पुरुषीरमभैं द्रुशुषे मर्तीय । प्रणो नयुवस्यो अच्छ ॥६॥
उरुष्या जो मा परो दा अघायुने जातवेदः । द्रुराष्येत् मर्तीय ॥७॥
अग्ने माकिष्टे देवस्य रातिमदेवो युयोत । त्वर्मीशिष्ये वस्त्रनाम् ॥८॥
स नो वस्त्र उप मास्यजीं नपान्माहिनस्य । सम्वे वसो जरित्वभ्यः ॥९॥
अच्छा नः श्रीरक्षोचिष्टं गिरो यन्तु दर्शनम् ।
अच्छा यज्ञास्त्रो नमसा पुरुषस्तु पुरुषशस्तमूनर्थे ॥१०॥

tvām rayim̄ puruviram agne dāsyusbe martyāya | prā no
naya vāsyo āeha ॥ ६ ॥ urushyā no mā pārā dā agbhāyaté
jatavedah | durādhyē martyāya ॥ ७ ॥ agne mākishi te devasya
ratnā ādevo yuyota | tvām iṣishe vāsīnām ॥ ८ ॥ sā no vāsya
ūpa māsy īrjo napau māhinasya | sākhe vaso jaritribhyah
॥ ९ ॥ āehā uahī śirāśocishampi gīro yantu darsatām | āeha
yajñāśo nāmasā puruvāsum purupraśastām ūtāye ॥ १० ॥ ॥ १२ ॥

O adorable Lord, may you protect us by your greatness against all malignity and hate of mortal man. 1

O (fire-divine), loving by nature, no human anger can harm you—you are the glory of the night. 2

O source of strength, auspicious in your glory, associated with Nature's bounties, give us wealth, coveted by all. 3

O adorable Lord, verily that worshipful mortal whom you protect, the malignities cannot obstruct his path of prosperity. 4

O wise Lord, the devotee whom you urge to attain wealth, verily becomes rich in cattle, through your assistance. 5

O adorable Lord, you give riches and brave children to the man who offers worship. May you lead us on to higher bliss. 6

Defend us, O all-knowing Lord; hand us not over to the malevolent and to the evil-hearted man. 7

O adorable Lord, let not the godless take away the wealth which you, the divine, have given, for you are the lord of all treasures. 8

O source of strength, the friend, the giver of dwellings, you give us, your worshippers, abundant treasures. 9

Let our hymns come near the consuming flames, beauteous and bright. Let our devotion and oblations come for protection near him who is rich in wealth and rich in praise. 10

१३

अ॒मि॑ सूरुं सहसो ज्ञानवेदसं द्वानायु वार्यीणाम् ।
 द्विता यो भूदूमृतो मल्यैवा होता मुन्द्रनंपो विशि ॥११॥
 अ॒मि॑ वो देवयुज्ययाऽमि॑ प्रयुत्यच्चरे ।
 अ॒मि॑ धीषु प्रथुममुम्भिमवैत्यमि॑ क्षेत्रायु साधसे ॥१२॥

agnिं सूर्यं साहसो जातावेदसाम् दामाया वार्यानाम् ।
 द्विता यो भूदूमृतो मल्यैवा होता मुन्द्रनंपो विशि ॥११॥
 agnिं वो devayaj्यायाऽग्निं prayaty इत्यवरे । agnिं
 द्वितीया प्रथमाम् agnिं आवत्य agnिं क्षेत्रायु साधसे
 ॥ १२ ॥

अ॒मिरिपां सूर्ये दंदानु न ईशो यो वार्यीणाम् ।
 अ॒मि॑ नोके तनये शश्वदीमहे वसुं सन्तं तनुपाम् ॥१३॥
 अ॒मिर्मीठिप्पावसु गाथभिः शूरशोचिपम् ।
 अ॒मि॑ गृहे पुरुमीब्ल्ल श्रुतं नरोऽमि॑ सुदीनये लुर्दिः ॥१४॥
 अ॒मि॑ हृष्णे योत्तवे नो गृणीमस्यमि॑ शं योश्च दार्तवे ।
 विश्वामु विश्वविलेवु हच्यो भुव्रहस्तुर्त्रिपूणाम् ॥१५॥

agnir ishāmī sakhyē dadatū na īse yō वार्यानाम् ।
 agnिं toké tānaya शाश्वद īmahe वासाम् sāntam् tānīpām
 , 13 agnīm īślevāyase gāthābhīḥ śrāso īshāmī । agnīm
 rāyē purumīlha śrutām nāro gnīm suditāye chardihī ॥ 14 ॥
 agnīm dvīsho yōtavaī no gṛīmāsy agnīm sām yōs va dā-
 tave । viśvasu vikshv ज्ञातेवा havyo bhūtād vāstur ṛishū-
 sām ॥ 15 ॥ १५ ॥

(Our invocations are) to the all-knowing fire-divine who is the source of strength, the giver of all desirable good things, who is doubly immortal amongst mortals (since it is perpetually alive) and who is supremely exhilarating ministrant-priest in the house. 11

(O worshippers), I praise fire-divine for the inauguration of your divine offering at the time of worship. The fire-divine is first in reverence amongst Nature's bounties at our rites; I praise the fire-divine when enemies approach and I praise the same for the procurement of land. 12

May the fire-divine in his friendship give us food, as he is the lord of all desirable things; we solicit abundance for our sons and grandsons from fire-divine, who is also the giver of dwellings and the protector of our bodies. 13

Solicit with your hymns for protection the adorable fire-divine whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper; the other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee. 14

We praise the adorable Lord so that He may keep off our enemies and their malignities; we praise the Lord so that He may give us peace and bliss. May He be worshipped well as the giver of cottage to the seers. He is verily the protector of all men. 15

(७२) दित्समतितं त्रात्म

(१ - १५) भट्टाचार्यस्य मूलस्य भागादे इपत कपि । मशिर्वीचि शा दंबतः । गायत्री छन्दः ॥

१५॥ हृविष्टुणुच्चमा गंभदध्युर्वेनते सुनः । विद्वौ अस्य प्रशासनम् ॥१॥
 नि तिग्मसम्भ्यंशु सीदुद्दोता मूनावधि । ज्ञापाणो अस्य सुस्थम् ॥२॥
 अन्तरिच्छन्ति तं जने रुद्रं पुरो वैनीषया । गृभ्णन्ति जिङ्घया सुसम् ॥३॥
 जाम्यतीतपे धनुर्वयोधा अरुहनम् । हृषदं जिङ्घयावधीत् ॥४॥
 चरन्वत्सो रक्षान्निह निदानारं न विन्दते । वेति स्तोतव अम्ब्यम् ॥५॥

72

Havish kriṇudhvam ā gamad adhvaryūr vanate pūnah |
 vidvān̄ asya praśāsanam || 1 || nī tigmām abhy āinsūm sīdad
 dhōtū manāv ádhi | jushāñō asva sakhyām || 2 || antār
 iehanti tām jáne rudrām parō manishāya | grībhūnāti jih
 vāyā sasām || 3 || jāmy àtitape dhānur vayodhā arubhad vā
 nam | drishādām jihvāyāvadbhit || 4 || cīrau vatsō rūgām ihā
 nidātāram nā vindate | vēti stótava ambyām || 5 || 14 ||

१६॥ उतो न्वस्य यन्महदध्याकुयोजनं बृहत् । द्रुमा रथस्य दद्देशे ॥६॥
 दुहन्ति सुसेकासुप् द्वा पञ्च स्त्रजतः । तीर्थे सिन्धोरधि स्त्रे ॥७॥
 आ दुशभिर्विवस्तुत् दन्तः कोशमचुन्यवीत् । स्वेदया त्रिवृता द्रिचः ॥८॥
 परि त्रिधातुरच्चरं ज्युर्णिरति नवीयसी । मध्या होतारो अज्ञते ॥९॥
 मिञ्चन्ति नमसावृतमुष्माचक्रं परिज्ञानम् । नीचीनवरमक्षितम् ॥१०॥

utó ny asya yán mahád ásvāvad yójanam bṛihád | dāmá
 rāthasya dádrise | 6 duhānti saptashkām úpa ûvā pāñca
 srijatah | tīrthé sindhor ádhi vare , 7 | á dasābhir vivás-
 vata indrah kóṣam uueyavit | khédayā trivṛita diváḥ „ 8 |
 pári tridháatur adhvaram jurnir eti náviyas | madhva hó-
 taro anjate || 9 || siñcánti námásavatám uecácakram pári-
 jmānam | nicinabáram ákshitam || 10 || 15 ||

May you present oblations. He has come and let the head priest (*adhvaryu*), who is well-skilled in devotional works, once again present offerings. 1

The invoker (the *hotṛ*) sits down by the side hot flame, rejoicing in his friendship towards the head priest. 2

For the sake of the offerer, they (the priests) thoughtfully place the fire in the forefront, and arouse it by prayers, while it sleeps. 3

The fire-divine, giver of food, scorches the vast bow of the firmament. He mounts the waters; and with his tongue-like flames he strikes the clouds. 4

Roaming like a calf, the bright-shining fire-divine finds none to fetter him and seeks a chanter to recite the praises. 5

And as soon as the great strong harness of his steeds and the traces of his chariot are seen—6

—the seven milk a single cow, of whom the two direct the other five to work on the resounding shore of the river. 7

Entreated by the ten fingers of the worshipper, the Lord of resplendence urges the clouds to fall from heaven with His threefold measure from the sky. 8

The newly-kindled flame fed on three materials (milk preparations, herbs and foodgrains), proceeds around the sacred fire; the priests anoint it with butter. 9

With reverence they pour out the inexhaustible cauldron, as it goes round and round from a height with its mouth below. 10

अभ्यारमिदद्रयो निर्विकुं पुष्करे मधु । अवतस्य विसर्जने ॥११॥
गाव उपावनावृतं मुही युजस्य रूप्तुदा । उभा कणी हिरण्यया ॥१२॥
आ सुते सिञ्चत श्रियं रोदस्योरभिश्रियम् । रुसा दंधीत वृषभम् ॥१३॥
ने जानत स्वमोक्यं । संवृत्सामो न मातृभिः । मिथोनंसन्त ज्ञामिभिः ॥१४॥
उपु सकेषु वप्सनः कृष्णते धरणी विवि । इन्द्रे अमा नमः स्वः ॥१५॥

abhyāram id ádrayo níshiktam púshkare madhu | ava-
tasya visártjane || 11 || gáva úpavatávatám mahí yajñásya
rapsúda | ubhá kárya hiranñáyā ॥ 12 ॥ á suté siñcata śri-
yam ródayor abhiśriyam | rasá dadhita vriśhabhám || 13 ||
té janata svám okyám sámp vatsáso ná mātríbbih | mithó
nasanta janíbbih ॥ 14 ॥ upa srákveshu bápsatah kriyvaté
dharinám divi | Indre agná námaḥ sváḥ ॥ 15 || 16 ||

अधुक्षतिप्युषीमिष्मूर्जे सप्तपदीमुरिः । सूर्यस्य सुस रुदिमन्तिः ॥१६॥
सोमस्य मित्रावरुणोदिता सूर आ ददे । तदातुरस्य भेषजम् ॥१७॥
उतो व्वस्य यत्पदं हर्यतस्य निधान्यम् । परि यां जिह्वातनत् ॥१८॥

ádhukshat pipiyúshim isham úrjam saptapadim arsh |
súryasya saptá rasiñbbih ॥ 16 ॥ sómasya mitrayarupñóditá
súra a dade । tál átarasya bheshajam ॥ 17 ॥ utó uv ásyा
yat padam naryatásya uidhanyam । pári dyam jihváyatanat
॥ 18 ॥ 17 ॥

The reverent priests drawing near pour the superfluous butter into the large spoon, when they set the cauldron down. 11

Draw near, O cows, to the cauldron; the two mighty ones-heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both ears of the cauldron are golden. 12

Drop into the milked stream the admixture of sacred offering which reaches both heaven and earth; supply the offering of the liquids (*mixture of Soma and milk*) to the fire—the showerer of blessings. 13

They (the cows) know their own abiding place, as calves with their mothers, so they severally assemble with their kin. 14

They (the priests, out of the earthly oblations), consumed by flames, make sustaining food in heaven, for the fire-divine who devours it with his jaws, they minister all the food to the fire-divine as well as the resplendent lord (the sun). 15

The wind by means of the sun's seven rays milks the nourishing food and drink from the seven-stepped one. 16

O the Lord of light and plasma, I take the herbal juice when the sun is risen; it is a medicine to the sick. 17

He (the fire-divine), standing in the place chosen by me, the eager offerer, as a spot for presenting oblations fills the sky on every side with his tongue-like blaze. 18

(७३) विसर्पतितवं सूक्ष्म्

(१-१४) अष्टादशार्चस्यान्य सूक्ष्मस्येषो गोपयनः सहविर्बर्णं प्रभिः । अधिनी देष्टे । गायत्री उद्दः ॥

उद्दीरायामृताशुते युज्ञाथामश्चिना रथम् । अन्ति पञ्चतु वामवः ॥१॥
 निमिपर्श्विलवीयसा रथेना यातमश्चिना । अन्ति पञ्चतु वामवः ॥२॥
 उप स्तृणीतुमत्रये हिमेन घृमश्चिना । अन्ति पञ्चतु वामवः ॥३॥
 कुह स्थः कुह जग्मधुः कुह श्येनेवं पेतथुः । अन्ति पञ्चतु वामवः ॥४॥
 वद्य कहिं कहिं चिन्छुश्रूयात्मिमि मं हवम् । अन्ति पञ्चतु वामवः ॥५॥

73

Ud nātham ritayaté yuñjāthām asvinā rātham | ánti
 shād bhūtu vām ávalah — १ || nimishas eij jávīyasā rāthenā
 yātam asvina | ánti shād — २ || úpa śrīnītām átraye hī-
 mēna gharīnām asvina | ánti shād — ३ || kúha sthalah kúba
 jagmathuh kúba syenéva petathuh | ánti shād — ४ || yád
 adyá kárhi kárhi eie chusrūyātām imām hāvam | ánti shād
 || ५ || १९ ||

अ॒श्चिनो यामृहत्मा नेदिष्टं याम्भ्याप्यम् । अन्ति पञ्चतु वामवः ॥६॥
 अवन्तुमत्रये गृहं कृष्णतं युवमश्चिना । अन्ति पञ्चतु वामवः ॥७॥
 वरेथ अमिमातपो वदते वुलवत्रये । अन्ति पञ्चतु वामवः ॥८॥
 प्र सुस्वंप्रिग्राशसा धारामुभरेशायत । अन्ति पञ्चतु वामवः ॥९॥
 इहा गतं वृष्ण्वसू शृणुतं मं इमं हवम् । अन्ति पञ्चतु वामवः ॥१०॥

asvina yāmāhūtāmā nedishthām yāmy āpyam | ánti shād
 || ६ || ávantām átraye grīhām kṛīnūtām yuvām asvina |
 ánti shād — ७ | varethe agnūm ātāpo vādate valgy átraye |
 ánti shād — ८ | prā saptāvadkrir asūsa dhāram agnér
 asayata | ánti shād — ९ | iha gatām vrishṇyavasū śrīnūtām
 ma imām hāvam | ánti shād — १० || १२ ||

Rise, O twin-divines, on my behalf, as I prepare to perform benevolent works; may you yoke your car; let your protecting help be near us. 1

Come, O twin-divines, in your chariot which moves quicker than the twinkling of an eye. Let your protecting help be near us. 2

O twin-divines, you have cooled the fire (of worries) of the destitute by covering with ice (of refuge). Let your protecting help be near us. 3

Where are you? Whither are you gone ? Whither have you flown like hawks ? Let your protecting help be near us. 4

If this day, at any time or in some place, you listen to my invocation, let your protecting help be near us. 5

The twin-divines are the first to listen to our invocations; I approach for the closest friendship; let your protecting help be near us. 6

O twin-divines, you make a sheltering house for the destitute, let your protecting help be near us. 7

You ward off the fire from its fierceness for the destitute, while he adores you earnestly; let your protecting aid be near us. 8

Through his prayer, the seven-tongued dragon has obtained the flame-edge of fire (i. e. has come out of its basket); let your protecting aid be near us. 9

Come here, O lords of abundant wealth, listen to this invocation of mine. Let your protecting aid be near us. 10

१२०॥ किमिदं वौ पुराणवज्ञरतोरिव शस्यते । अन्ति पद्मृतु वामवः ॥११॥
समानं वौ सज्जल्लै समानो बन्धुरभिना । अन्ति पद्मृतु वामवः ॥१२॥
यो वौ रजौस्यभिना रथो वियाति रोदसी । अन्ति पद्मृतु वामवः ॥१३॥
आ नेऽगव्येभिरश्वैः सुहस्त्रैरुपं गच्छतम् । अन्ति पद्मृतु वामवः ॥१४॥

kim idam vam puranavaij jatator iva sasyate | ánti shad — || 11 || samanam vam sajatyam samano bändbur asvinā
ánti shad — || 12 || yó vam rájānsy asvinā rátho viyáti
ròdasí | ánti shad — || 13 || á no gavyebhir ásvyaib sahás-
rair úpa gachatam | ánti shad — || 14 ||

मा नेऽगव्येभिरश्वैः सुहस्त्रैभिगति ग्वतम् । अन्ति पद्मृतु वामवः ॥१५॥
अरुणप्सुरुषा अभूदकृज्योतिर्कृतावरी । अन्ति पद्मृतु वामवः ॥१६॥
अभिना सु विचाकशद्वक्षं परशुमौ इव । अन्ति पद्मृतु वामवः ॥१७॥
पुरं न धृष्णुवा रुज कृष्णया वाधितो विशा । अन्ति पद्मृतु वामवः ॥१८॥

má no gávyebhir
ásvyaib sahásrebhir áti khyatam | ánti shad — || 15 || aru-
ṇapsur ushá abhūd ákar jyótir ritívarī | ánti shad — || 16 ||
asvinā sú vicákaśad vrikshám parashumáu iva | ánti shad
— || 17 || púraṇ ná dhṛishṇav á ruja kṛishṇayā bādhito
viśá | ánti shad || 18 || 20 ||

Why is this repeated invocation addressed to you, as if you were decrepit like an old man?—let your protecting aid be near us. 11

O twin-divines, common is your relationship and your kindred is also the same; let your protecting aid be near us. 12

Your cosmic chariot, O twin-divines, moves swiftly through the worlds, through heaven and earth; let your protecting aid be near us. 13

Come to us with thousands of herds of cattle and horses; let your protecting aid be near us. 14

Ignore us not with your thousands of herds of cattle and horses; let your protecting aid be near us. 15

The purple-tinted dawn has appeared, the mistress of the sacrifice spreads her light, let your protecting aid be near us. 16

O twin-divines, the splendidly-brilliant sun clears the darkness as the woodman with his axe a tree; let your protecting help be near us. 17

O bold (poet) entangled by the black band (of the basket), break through it as through a fort; let your protecting aid be near us. 18

(७५) चतुःसप्तसिंहं सूर्यं

(१-१६) पद्मशर्षस्यास्य सूर्यस्याभेदो गोपवन् कर्षिः । (१-१८) प्रथमादिक्षाशशर्मामग्निः, (११-१८)

प्रयोदस्यादिवृष्टस्य आर्कस्य श्रुतवृणो वानस्तुतिर्वेतो । (२-१२) प्रथमादिक्षाशशर्मामग्निः

प्रगायाः [(१, ८, ७, १०) प्रथमाखर्षीसमीक्षामीतामनुकृष्टः, (२-३, ५-६, ८-९,

११-१२) द्वितीयाकृतीपापवर्णीकृष्णामीतामन्मेकादशसीकृष्णीकृष्णा गायत्री],

(१२-१४) प्रयोदस्यादिवृष्टस्य आर्कस्यामग्निः]

१२१४

विशोविशो वो अतिथि वाज्यन्तः पुरुप्रियम् ।

अभिं वो दुर्यु वचः स्तुषे शूपस्य मन्त्रमिः ॥१॥

यं जनासो हुविष्मन्तो मित्रं न सुपिरासुनिम् । प्रद्वासेन्ति प्रशस्तिमिः ॥२॥

पन्योसं जातवैदसं यो देवतास्तुष्यता । हुव्यान्यैर्यहिवि ॥३॥

74

Viśo-viśo vo átithim vājayañtabḥ putupriyām | agnīm
vo dūryam vāca stushē śūshásya mánmabhiḥ || १ || yám
jánāso havíshimanto mitrám ná sarpirásutim | prasánsanti
prásastibhiḥ || २ || páuyāñsam játávedasam yó devátāty
údyatā | havyány aírayat divi || ३ ||

आग्न्य वृश्छन्तम् ज्येष्ठम् ग्निमानवम् ।

यस्य श्रुतवृ वृहस्त्राक्षो अर्नीक् एधते ॥४॥

अमृतं जातवैदसं तिरस्तामासि दर्शतम् । घृताहवनमीक्ष्यम् ॥५॥

ágnma vr̄itrahántamam
jyéshtham agním ánavam | yásya śrutárva bṛihánn árkshó
ánika édhate ॥ ४ ॥ amr̄stam játávedasam tirás támānsi darsa-
tum | ghritáhavanam ídyam ॥ ५ ॥ २ ॥

O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like the guest in every home. 1

(The fire-divine) whom men, bearing oblations and clarified butter worship with songs of praise as a friend;—2

—worship him, who is much lauded and omniscient. The earnest praiser of his worshipper sends to heaven the oblations presented in the worship. 3

We have come to that most excellent fire-divine who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore waxes great. 4

He (the fire-divine) is immortal and all-knowing visible through the gloom of darkness, worthy of praise and worshipped with invocations and affection. 5

६२३ सुवाधो यं जना इमेऽुर्जमि हुव्येभिरीक्लने । जुह्नानासो युतस्तुचः ॥६॥
 इयं ते नव्यसी मतिरमे अधाय्युसदा ।
 मन्द्र सुजात् सुक्रतोऽमूर् दसातिथे ॥७॥
 सा ते अग्ने शंतम् चनिष्ठा भवतु प्रिया । तया वर्धस्त् सुषुतः ॥८॥
 सा शुच्चेविनिनी बृहदुपोप् श्रवेसि श्रवेः । दधीत् बृत्तूर्ये ॥९॥
 अश्वमिद्धां रथप्रां लेषमिन्द्रं न सत्पतिम् ।
 यस्य श्रवेसि तृवैथ पन्येपन्यं च कृष्णः ॥१०॥

sabádho yám jánā imē 'gníp havyébhīr īlate । i hvyā-
 nāso yatásrucaḥ ॥ 6 ॥ iyám te návyasī matír ágne ádhāyy
 asmād á । māndra sūjāta sukrató 'mūra dásmaṭithe ॥ 7 ॥ sá
 te agne śámptamā cāniṣṭhā bhavatu priyā । tayā vardhasva
 súshṭutah ॥ 8 ॥ sá dyumnaír dyumníni bṛihád úpopa śrávasi
 śrávah । dálbīta vṛitratūrye ॥ 9 ॥ ásvam id gáṁ rathaprámo
 tvesbám Indram ná sútpati । yásya śrávānsi túrvatba pán-
 yam-panyam ca kriṣhtáyah ॥ 10 ॥ 22 ॥

६२४ यं त्वा गोपवनो गिरा चनिष्ठदमे अङ्गिरः । स पावक श्रुघ्नी हवम् ॥११॥
 यं त्वा जनास ईक्लने सुवाधो वाजसातये । स वीधि बृत्तूर्ये ॥१२॥
 अहं हुवान आर्द्धे श्रुतर्वेण मदुच्युति ।
 शधीसीव स्तुक्षविनी मृक्षा शीर्षा चनुर्णम् ॥१३॥

yám tvā gopávano girā cāniṣṭhad agne aṅgirah । sá
 pāvaka śrudhi hāvam ॥ 11 ॥ yám tvā jánāsa īlate sabádho
 vājasātaye । sá bodhi vṛitratūrye ॥ 12 ॥ ahám huvānā ārkshé
 śrutárvaṇi madaeyúti । sárdhānsiva stukavínam mṛikshá sī-
 shá eaturñam ॥ 13 ॥

That fire-divine is He, whom these priestly men worship with oblations and offer devotion as if with uplifted ladles. 6

This new hymn has been made by us for you, O the blissful, the well-manifested, the one glorious in deeds, the unbewildered, the beautiful and O the one dear as guest of men. 7

O adorable Lord, may it be dear to you, most pleasant and most agreeable. May you, well praised by it, grow mightier. 8

May this hymn be the rich source of wealth, and splendid with splendours. May it make your glory more glorious in the battle with the foe. 9

O men, adore the bright fire-divine who goes like a horse and fills our chariots (with the spoils of battle); and who is the protector of the good, like the Lord of resplendence and by whose might you win over (your enemies) the praiseworthy stock of wealth and food. 10

O most vital fire-divine, purifier, listen to my prayer. The seer of secret lore has made you the generous giver (of food) by his praise. 11

The worshippers implore you to obtain nourishment. May you listen to them during the battle with the foe. 12

Summoned before the seer of the divine lore, the humbler of the pride of adversaries, I purify with my hands the extremities (i.e. the longings and lingerings) of the four (sense organs—eye, tongue, nose and ear), as men shave the long wool of rams. 13

मां चुत्वार आश्रवः शविष्टस्य द्रवित्पर्वः ।
मुरथसो अभि प्रयो वक्षन्वयो न तुम्यम् ॥१४॥
सत्यमित्त्वा महेनदि परुण्यवं देविशम् ।
नेमापो अश्वदातरः शविष्टादस्तु मर्त्यः ॥१५॥

mām catvāra āśavah śāvishthāya dra-
vitnávah | suráthāso abhi práyo vákshan váyo ná túgryam
|| 14 || satyám it tvā mabenadi párusbñy áva dedisam | ném
āpo asvadátarah śāvishthād asti mártyah || 15 || 23 ||

(७५) वज्रसतीतम् एकम्

(१-१५) लोडशनेस्यात्य त्रान्व्यादिसो विष्प ऋषिः । अद्विष्पत । गायत्री छन्दः ॥

१२७० युद्धा हि देवहृतमां अर्थी असे रथीरिव । नि होता पूर्व्यः संदः ॥१॥
उत नै देव देवां अच्छा वोचो विदुष्टरः । श्रद्धिश्शा वार्या कृधि ॥२॥
त्वं हु यद्विष्ट्यु सहसः सूनवाहुत । ऋताचो युहियो भुवः ॥३॥
अयमिः सहस्रिणो वाजस्य श्रुतिनस्पतिः । मुर्धा कृचो रथीणाम् ॥४॥
तं नेमिमृभवो युथा नमस्तु सहृतिभिः । नेदीयो यश्मस्त्रिः ॥५॥

75

Yukshvā hi devahūtamān agnī rathir iva | nī
bótā pūrvyāḥ sandah || 1 || utā no deva devān áchā voce vi-
dushṭarah | sād visvā vāryā kridhi || 2 || tvám ha yád ya-
vishthya sáhasrah sūnav āhuta | ritávā yajñīyo bhuuvah || 3 ||
ayám agníḥ sabasrīno véjasya satínas pátiḥ | mūrdhá kaví-
rayinām || 4 || tám uením ribhávo yathá namaśva sáhüti-
bbih | uédiyo yajñám angirah || 5 || 24 ||

Four coursers yoked to a splendid car bear me forth to the sacred feast as the (four) boats carry the imported material home. 14

O the mighty carrier (across troubles), verily I declare to you the great truth : there is no mortal who gives energy more liberally than this most mighty power. 15

75

O fire-divine, like a charioteer, yoke your divine-steeds,—i.e. the forces, to invite Nature's bounties and first be seated yourself as their invoker. 1

O fire-divine, you are profoundly skilful; call for us hitherward the cosmic forces and assure that all our wishes will be fulfilled, 2

—since, O most youthful, the source of strength; O invoked one (in sacrifice), you are truthful and worthy of worship. 3

This fire-divine is the lord of hundred-fold and thousand-fold wealth. He is the chief of riches and a sage of piercing vision. 4

O cosmic fire technician, as craftsmen bend the felly, so direct the sacrifice towards yourself at our general call. 5

१२५॥ तसै नूनमुभिद्यते वाचा विरूपु नित्येया । वृत्त्यो चोदस्व सुषुप्तिम् ॥६॥
कर्म प्रिदस्य सेनेयामेरपाकचक्षसः । पुणि गोद्यु स्तरामहे ॥७॥
मा नौ देवानां विश्वः प्रश्नातीरिवेऽस्माः । कृद्यं न हासुरञ्ज्योः ॥८॥
मा नः समस्य दूद्याः परिहेषसो अहुतिः । ऊर्मिन नावमा वधीत् ॥९॥
नमस्ते अमृ ओजसे गृणन्ति देव कृष्टुर्यः । अमैरुभित्रमर्दय ॥१०॥

tásmai nūnám abhídyave vācā virūpa nityayā | vr̄isbhṇe
codasva sushbhātím || 6 || kám u shvid asya sénayāgnér ápā-
kacakshasah | pañim gósbu starāmahe || 7 || mā no devánām
vīśah prasnatir ivosrāh | krishām ná hāsur ágbhyāh || 8 || mā
nah samasya dūḍhyāh páridveshaso aṁbatih | ūrmír ná nā-
vam á vadbit || 9 || nāmas te agna ójase gr̄inánti deva krish-
tayah | ámair amitram ardaya || 10 || २५ ||

१२६॥ कुविल्लु नो गविष्ट्येऽमे संवेषिणो रथिम् । उरुकुरु णस्कृधि ॥११॥
मा नौ अस्मिन्महाधुने पर्ग वर्गस्त्रभृद्यथा । संवर्गं सं रथि जय ॥१२॥
अन्यमस्त्रिया इयमग्ने सिरकु दुच्छ्रुता । वधीं नो अस्मवृच्छकः ॥१३॥
यस्याजुपल्लमस्त्रिनः शभीमद्वर्मखस्य वा । नं घेदुभिर्वृधावति ॥१४॥
परस्या अधि सुवतोऽवरां अभ्या तर । यत्राहमस्मि नौं अव ॥१५॥

kuvist sú no gávishṭayé 'gne samvēshisho rayim | úru-
kṛid urá ḡas kṛidhi ॥ 11 ॥ mā no asmīn maśādhané pára-
varg bharabhyid yatha | sañvargam sám rayim jaya ॥ 12 ॥
anyám asmād bhiyá iyám ágne sihaktu dueháuna | várđhā
no ámavae ehávah ॥ 13 ॥ yásyājushan nāmasvīnah śamīn
ádurmakhasya va | tám ghēd agnir vridhávati ॥ 14 ॥ pára-
syā ádhi samvátó 'varān abhy á tara' yatrahám ásmi tān
ava ॥ 15 ॥

O multiform, may you with voice that ceases not, address your praise to this showerer of blessings, who shines at early morn.⁶

Which strong exploiter shall we overthrow to win kine in combat with the help of the missile of this fire-divine ?⁷

Let the company of Nature's bounties not fail us, like dawns that float away or like cows who leave the unfaithful.⁸

Let not the sinful tyranny of any evil-minded adversary harm us and smite us as the waves overwhelm a ship.⁹

O divine adorable Lord, men sing reverent praises for the attainment of strength; may you destroy the enemy by strength.¹⁰

O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live.¹¹

Leave us not in this conflict as a bearer of load; snatch up the wealth of infidels and give it to us.¹²

O adorable Lord, may your fear pursue someone else (not us) to terrify him, increase our vigorous strength in battle of life.¹³

The adorable Lord protects especially that person who is reverent and hard toiling, and whose holy labour He accepts.¹⁴

Deliver us wholly from the hostile men and shield those, among whom I stand.¹⁵

विद्या हि ते पुरा वृयमभे पितुर्यथावसः । अधी ते सुम्भवीमहे ॥१६॥

vidmā hi te purā vayām āgne pitur yāthāvasab |
ādbā te sunnām īnahe || 16 || 20 ||

(७६) पद्मसत्तितम् सूक्ष्म

*(१-१२) द्वादशर्चत्यास्य सूक्ष्म्य काणः कुलसुतिक्रिप्तिः । इन्हों देवता । गायत्री उन्दः ॥

१२७१ इमं तु मायिनै हुव इन्द्रभीशान्मोजता । मुरुत्वन्तं न वृक्षते ॥१॥
अृयमिन्द्रै मुरुत्सखा वि वृत्रस्याभिनुच्छिरः । वज्रेण शतपर्वणा ॥२॥
वावृधानो मुरुत्सखेन्द्रो वि वृत्रमैरेण्ट । सूजन्त्समुदियो अपः ॥३॥
अृयं ह येन वा इदं स्वर्मुरुत्वता जितम् । इन्द्रेण सोमपीतये ॥४॥
मुरुत्वन्तमृजीषिण्मोजस्वन्तं विरुद्धिनम् । इन्द्रं गीर्भिर्हैवामहे ॥५॥

Indām nū mayīnāpi huva īndramū iśānamū ojasā । marūt
vantām na vṛiñjase । 1 ayām īndro marūtsakhā vī vṛitri-
syābhīnae chitrah vājreṇa gatāparvaya 2 । vāvṛidhānō
marūtsakhēndro vī vṛitramū airayat । svī iñ̄ samudrīyā apāḥ
3 । ayām ha yēna vā idām svār marūtvata jīta । īndreṇa
sōmapitaye । 4 marutvantam rījishīpām ojasvantam
vīrapśīnam । īndramū girbhīr bavauahē 5 ।

O adorable Lord, from time immemorial we have known your gracious and father-like help; so we again pray to you for happiness. 16

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For the destruction of my adversities, I invoke now; the wise resplendent self,—the one that functions in association with vital breath and is the sovereign ruler of all by his might. 1

The resplendent self, in association of vital breath, cleaves into pieces the head of Nescience with his hundred-knotted bolt of adamantine will-power. 2

The resplendent self associated with vital breath rends the devil of Nescience asunder, and releases the obstructed thoughts of higher level (i.e. the waters from the firmament) to flow freely. 3

This is that resplendent Lord, by whom, in association with vital forces, the yonder heaven is conquered for quaffing the spiritual elixir. 4

We invoke with our praises the mighty resplendent Lord, who is associated with vital forces, and is the vigorous accepter of the sacred residue of the oblation. 5

इन्द्रै प्रुलेनु मन्मना मुरुत्वन्तं हवामहे । अस्य सोमस्य पीतये ॥६॥

índram prathnéu
manmana marútvantam̄ havamahé । asvá sómasya pītaye
॥ 6 ॥ २५ ॥

७२५ मुरुत्वौ इन्द्र मीषः पित्रा सोमं शतक्रतो । अस्मिन्यज्ञे पुरुषुत ॥७॥
तुभ्येदिन्द्र मुरुत्वते सुताः सोमासो अद्रिवः । हृदा हृयन्त उक्थिनः ॥८॥
पित्रेदिन्द्र मुरुत्सखा सुतं सोमं दिविष्टिषु । वञ्चं शिशानु ओजसा ॥९॥

márvutván indra mīlīvah pība sómaṇi śatakrato | asmín
yajñó puruṣituta || 7 || tóbhyéd indra marútvate sutāḥ só-
maso adrīvah | hṛidā buyanta ukthinah || 8 || pībéd indra
marútsakha sutáṇi sómaṇi dívibhīshu | várīraṇi sisāna ójasa
|| 9 ||

उच्चिह्नोजसा सुह पीत्वी शिष्ठे अवेषयः । सोममिन्द्र चूमू सुतम् ॥१०॥
अनु त्वा रोदेसी उभे कक्षमाणमकृपेताम् । इन्द्र यदस्युहामेवः ॥११॥
वाचमुष्टपदीमुहं नवस्त्विस्तुरपृशम् । इन्द्रात्परि तन्वे ममे ॥१२॥

uttisbīthān ójasa sahā pitvī sīpre avepayah | sómaṇi
indra eṣmū sutāṇi 10 ánu tva ródasi ubhé krákshamā-
ṇam akripetam | indra yád dasyuhábhavah 11 , vácām
ashtāpadim ahaṇi návasraktim ritasprīṣam | índrat pári ta-
nvāṇi mame ॥ 12 ॥ २५ ॥

With an eternal hymn, we invoke the resplendent Lord who is associated with vital forces and enjoys this spiritual elixir. 6

O resplendent Lord, showerer of blessings, performer of hundreds of selfless works, invoked by all, may you associated with vital forces enjoy the spiritual elixir. 7

O mighty thunderer, the resplendent Lord, an associate of vital forces, verily these delightful spiritual experiences, expressed with sacred hymns, and recited with faith and devotion are offered to you. 8

Drink, O resplendent Lord, joined with your friends, the vital forces, this elixir of spiritual joy, expressed on the recurring sacred days, and sharpen your bolt of justice with renewed vigour. 9

O resplendent Lord, with full expression of joy ^{on} your face, you enjoy the quaff of divine elixir, effused between the press-stones. 10

Both the heaven and earth shudder when you, O the resplendent Lord, uttering your fearful roar, crush down the infidel. 11

I make this sacrificial hymn, rising through eight steps (through eight cardinal directions), and finally it takes the ninth one (the sun in the Zenith). This is still less than the dimensions of the resplendent Lord. 12

(४०) स्त्रान्तरतितरं सप्तम्

(१-१) एकादशर्षस्यास्य सूक्ष्म्य रथः इन्द्रो देवता । (१-२) प्रथमादिनवर्षां गायत्री,

(१०-११) दशम्ये कादिनयोष्ठ वर्णाः (दशम्या शृहती, एकादश्या : सतोशृहती) इन्द्रसी ॥

१३१८ उज्ज्ञानो तु शतकंतुर्वि धृच्छुदिति मातरम् । क उग्राः के है शृण्विरे ॥१॥
 आदी शवस्त्रब्रवीदौर्णवाममहीशुवभ् । ने मुत्र सन्तु निष्टुरः ॥२॥
 समित्तान्वृत्रहाखिदुत्से अर्हौ इत्व खेदया । प्रवृद्धो दस्युहाम्बवत् ॥३॥
 एकया प्रतिद्विधापिवत्सुकं सरांसि विशातम् । इन्द्रः सोमस्य काणुका ॥४॥
 अभि गन्धुर्वर्मतृणदसुमेषु रजुःस्वा । इन्द्रो ब्रह्मभ्य इदूधे ॥५॥

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Jajñanā nū ṣatākratur vī pŕichad iti matāram | kā ugrāḥ
 ké ha śriṇvire ॥ १ ॥ ad im ṣavasy ābravid aurṇavābhām
 alīṣīvani | tē putra santu nishtūraḥ ॥ २ ॥ sām it tān vṛitrat-
 hukhīdat khē arān iva khēdayā | prāvṛiddho dasyuhābha-
 vat ॥ ३ ॥ ēkayā pratidhāpibat sākām sārañsi triugat im | in-
 draḥ sōmasya kāṇukā ॥ ४ ॥ abhī gandharvām atrīṇāl abudh-
 néshu rājassv ā | īndro brahmābhyā it vṛidhē ॥ ५ j; २७ ॥

१३१९ निराविध्यद्विरिष्य आ धारयत्प्रकमोद्दनम् । इन्द्रो बुद्दं स्वाततम् ॥६॥
 शतब्रध्म इषुस्तवं सहस्रपर्णं एकं इत् । यमिन्द्र चक्रेषु युजेष्य ॥७॥
 तेन स्तोत्रभ्यु आ भरु तृभ्यो नारिभ्यो अत्तवि । सुयो जात ऋभुष्ठिर ॥८॥

nir avidhyad giribhya ā dharayat pakvām odanām | īndro bundām svātatam ॥ ६ ॥ ṣatābradhma išhus tāva sahāsra-
 parṇa ēka it | yām īndra eakrīshé yújam ॥ ७ ॥ téna stotrī-
 bhya ā bhara nrībhyo nāribhyo āttave | sadyō jātā ḥibhu-
 shthira ॥ ८ ॥

As soon as born (at the sun-rise), he (the sun-divine), the performer of hundred selfless works, asks his mother : who are the mighty powers, who are the renowned? 1

His strong mother answered—O son, the conceit and the wicked are your two opponents in the society; may they be vanquished by you. 2

The destroyer of wicked-forces (the resplendent Lord) crushes both of them as spokes are hammered into naves of a chariot wheel. Then, the vanquisher of enemies swells in vigour. 3

Then the resplendent Lord (the sun-divine), at one draught drinks the contents of thirty lakes, full of divine elixir. 4

The resplendent sun pierces the clouds' vacant regions of space for the prosperity of wise sages. 5

The resplendent sun from the mountains shoots down with his far-stretched arrow and thereby causes to ripen the paddy. 6

That single shaft of yours, O sun, which you have made your faithful friend, is hundred-pointed, and thousand-feathered. 7

May you, O mighty and firm in battle since your birth, bring wealth for sustenance to us who are your praisers—to our men and women. 8

एता च्यौनानि ने कृता वर्णिष्ठानि पर्णिणसा । हनु वीडूधारयः ॥१॥
 विशेषा विष्णुराभरदुरुक्तमरत्तेपितः ।
 श्रुतं महिषान्कीरपाकमोदनं वरुहमिन्द्र एमुषम् ॥१०॥
 त्रुविक्ष तेसुकृतं सुमयं धनुः साधुर्बुन्दो हिरण्ययः ।
 उभा ते वाहु रण्या सुसैक्षन क्रद्गुपे विद्वद्गुधा ॥११॥

etā eva utnāni te kṛita varshishthani pāriṇasā ।
 hrīdā viḍyā dhārayah ॥९॥ visvēt ta vishnuḥ abharad ut-
 kramāś tvēśhitah satam vāhisham kshīrapākām odanām
 varaham īndra emushām ॥१०॥ tuviksham te sūkṛitam su-
 mayam dhanuh sadhūr bundo hiranyayah ubha te bābhū¹
 rāṇyā sūsamṣkṛita ḥidupē cīd ḥidvīḍhā ॥११॥

(३८) अष्टमसत्तिम् सूक्तम्

(१-१०) दशर्ण्याश्च सूक्तम् काण्डः कल्पतिस्थिः । इन्द्रो देवता । (१-१०) प्रथमादि-
 नवर्था गायत्री, (१०) दशम्याश्च वृत्ती छन्दसी ॥

“ १ पुरोळाशी नो अन्धस इन्द्र सहस्रमा भर । इना चं २.३ गोनाम् ॥१॥
 आ नो भर व्यञ्जनं गामश्वेम्भ्यञ्जनम् । सचा मुना हिरण्यया ॥२॥
 उत नः कर्णशोभना पुरुणि धृष्णुवा भर । त्वं हि श्रीर्णवुषे वसो ॥३॥
 नकी वृधीक इन्द्र ते न मुषा न मुदा उत । नान्यस्त्वच्छूर वाघनः ॥४॥
 नकीमिन्द्रो निकंतवे न शुकः परिशक्तये । विश्वे शृणोति पञ्चनि ॥५॥

Puroḍāśam no āndhasa īndra sahāstram ā bhara । satā
 ca śūra gónām ॥ १ ॥ ā no bhara vyāñjanam gám āśvam
 abhyāñjanam । sācā manā hiranayā ॥ २ ॥ utā nah karnasō-
 bhanā purūṇi dhṛishṇav ā bhara । tvām hi śrīnvishé vaso
 ॥ ३ ॥ nākīm vṛidhikā īndra te nā sushā-nā sūdā utā । nān-
 yás tvāc chūra vāghatāḥ ॥ ४ ॥ nākīm īndro nīkartave nā
 śakrāḥ pāriṣaktave । visvam̄ śrīnoti pāsyati ॥ ५ ॥ ८ ॥

These gigantic all-round comprehending efforts are put forth by you; you have firmly determined in your mind to accomplish them. 9

The wide-traversing sun, despatched by you, brings all the waters created by you; he brings hundreds of cattle and rice boiled in milk; it is the resplendent sun who slays the water-steeling boar (i.e. the cloud). 10

Most deadly is your well-made auspicious bow with an unfailing golden arrow; your two warlike arms are fully equipped; destructively overthrowing, destructively piercing. 11

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O brave resplendent, bring us thousands and hundreds of riches (or cows) and accept our sweet loving devotion and offerings. 1

Bless us with condiments, cows, horses, cosmetics (oil etc.) and along with them precious golden vessel. 2

O resolute giver of dwellings, bring us ear-ornaments. You are widely renowned as giver. 3

O brave, there is none other than you for our prosperity, no other as the distributor of wealth, and no other as the granter of rewards. There is no other than you, as our leader in sacrifices. 4

Resplendent Lord cannot be brought low and cannot be overpowered,—He hears all, He sees all. 5

“३२” स मन्युं मर्त्योनामदंधो नि चिकीषते । पुरा निदश्चिकीषते ॥६॥
 कल्प इत्पूर्णमुदारै तुरस्यास्ति विधुतः । वृत्रमः सोमपात्रः ॥७॥
 ले वस्त्रनि संसाना विश्वो च सोम् सौभंगा । सुदात्वपरिष्ठृता ॥८॥
 त्वामिद्यव्युर्मम् कामो गुव्युहिरप्युयुः । त्वाम् श्वयुरेष्टे ॥९॥
 तत्वेदिन्द्राहमाशसा हस्ते दात्रै चना ददे ।
 द्विनस्य वा मघवृन्त्संभृतस्य वा पूर्धि यदेस्य काशिना ॥१०॥

sá manyúm mártyanam ádabdhó ní cikishate | purá ni-
 dás cikishate || 6 || krátva ít pürnám udáram turásyästi vi-
 dhatál | vṛitraghnáḥ somapávnaḥ | 7 | tvé vásuni sámghata
 vís̄vā ca soma saúbhagā | sudátv áparihvritā || 8 || tvám íd
 yavayúr máma kámo gavyúr hitanyayáḥ | tvám asvayúr
 éshate || 9 || távéd indráliám áśásā hāste dātram eaná daue |
 dinásya vā maghavan sámbhritasya vā pürdhí yávasya
 kāśinā || 10 || ३२ ||

(३२.) पक्षेनानीतिम् शूलम्

(१-२) नवर्षस्तात्य मूलस्य गारणः कृतुर्केषः । सोमो देवता । (१-२) प्रथमाद्यर्षा गायत्री,

(२.) नवम्याद्याद्युक्तं कृत्वा ।

“३३” अर्यं कृतुरगृभीतो विश्वजिदुद्धिदित्सोमः । ऋषिर्विष्रः काच्येन ॥१॥
 अभ्यूर्णोनि यज्ञम् भिषक्ति विश्वं यनुरम् । प्रेमन्धः स्त्रुञ्जिः श्रोणो भूत् ॥२॥

Ayám kṛitnür ágrībhito viṣṭajid udbhíd ít sómaḥ | rí-
 shir víprah kāvyena , । 1 | abhy ḫrṇoti yán nagnám bhi-
 shakti viṣvam yát turám | prém andháḥ khyan nih sronó
 bhūt ॥ 2 ॥

Unharmed by anyone, He brings low the wrath of mortals and can never be deceived; ere anyone reproches him, he humbles him down. 6

The heart of the lover of spiritual joy is always full by the praises of the devotee. He is the slayer of the all-shrouding darkness. 7

O cherisher of noble deeds, all the riches are combined in you and precious things and all unblemished gifts are easy for you to bestow. 8

All my hopes, seeking corn, kine and gold and my craves for possessing horses hasten towards you alone. 9

O resplendent Lord, I grasp in my hand my sickle with a prayer to you. May you fill (up my bags), O bounteous Lord, with your handful of barley already cut or piled up. 10

Here is this blissful Lord, all-creating, never restrained, all-conquering, producer of fruit, the seer and the wise; (may we pray Him) with a poem. 1

He covers the naked and heals them all who are sick. (By His grace), the blind sees and the crippled walks. 2

तं सोमं तनुकूङ्घयोऽद्यैऽन्यकृतेर्भ्यः । उरुं युन्तासि वरुधम् ॥३॥
 तं चिन्तीतवृदक्षर्दिव आ पृथिव्या क्रजीपिन् । यावीरुधस्य चिद्देवः ॥४॥
 अर्थिनो यन्तु चेदर्थं गच्छनिहृषो रातिम् । वृवृज्युस्तृप्यतः कामम् ॥५॥

tvām̄ soma tanukṛīdbhyo dvēshobhyo 'nyākrite
 bhyah | urū yantasi varutham 3 tvām̄ eitti tāva dákshair
 divā ā pṛithivyā rījishin | vavir aghāsyā eid dvēshah 4 ||
 arthino yānti cēd árthaṁ gāchan id dadūsho ratim̄ va-
 vrījyūś trishyatāḥ kāmam 5 || ..

१३८८ विद्यत्पृथ्वं नुष्मुदीमृतायुर्मीरयत । प्रेमायुन्तार्गुदतीर्णम् ॥६॥
 मुशेको नो मृल्लयाकुरद्वैतुरवानः । भवो नः सोम् शं हृदे ॥७॥
 मा नः सोम् सं वीविजो मा वि वीभिपथा राजन् ।
 मा नो हार्दि त्विपा वैधीः ॥८॥
 अव् यत्से मुधस्ये देवानी दुर्मतीरीक्षे ।
 राजन्नप् द्विपः सेध मीक्षे अप् स्तिवः सेध ॥९॥

vidād yát pūrvyām̄ nashitām ud imi ritayām̄ ṣrayat
 prém áyus tārid átīrṇam̄ 6 suṣévo lo myiṣṇyākur adrip-
 takratur avātāḥ | bhava nah̄ soma sām̄ hṛidé 7 mā nāh̄
 soma sām̄ vivijo mā vi bibhishathā rājan̄ | mā no hardi
 tvishā vadhiḥ 8 áva yat svē sadhasthe devānam̄ dharma-
 tīrīkshe | rājann̄ ápa dvishah̄ sedha mūḍhivo ipa sridhah̄
 sedha ॥ 9 ॥ १ ॥

O love-divine, you offer us a wide defence against hatred of alien that wastes and weakens us. 3

O truth-seeker, by your wisdom and skill, drive away the enmity of our oppressor whether he is on earth or in the sky. 4

The implorers beg for wealth, and they depend on the bounty of the liberal giver. By your grace, men satisfy the desires of the thirsty. 5

May he recover whatever is lost of him, and may (the Lord) inspire the pious man, and lengthen out his remaining life. 6

O most gracious blissful Lord, conferring tender love, void of pride in your achievements, and never failing, please dwell auspiciously in our hearts. 7

O blissful Lord, cause us not to tremble, frighten us not; O king, please injure not our sentiments with your wrath. 8

When in my house, I see the wicked enemies of Nature's bounties, then O king, drive away those who hate us,—O showerer of blessings, drive away those who wish to harm us. 9

(२०) भरतीतितर्म सूक्ष्म

(१-१०) वशर्वन्यास्य मूल्य नौवस एकपूर्वकिः । (१-११) व्रथमादिनवर्षामिन्दः; (१०) दशम्याख देवा
देवताः । (१-१२) प्रथमादिनवर्षां गायत्री, (१०) दशम्याख जिहुर् इन्दसी ॥

१३१ न ह्युन्यं वृक्षाकरं महितार्थं शतक्रतो । त्वं न इन्द्रं मूल्यं ॥१॥
यो नः शश्वत्पुराविधामृग्ने वाजसातये । स त्वं न इन्द्रं मूल्यं ॥२॥
किमङ्ग रंत्रचोदनः मुन्यानस्यावितेदैसि । कुविल्स्वन्द्रं णः शकः ॥३॥
इन्द्रं प्रणो रथमव पुश्चाच्छ्रितसन्तमद्विः । पुरस्तदिनं मे कृधि ॥४॥
हन्ते तु किमाससे प्रथुमं नो रथं कृधि । उपमं वाज्यु श्रवः ॥५॥

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Nahy ānyām balākaram marditāram satakrato | tvām
na indra mṛīlaya ॥१॥ yō nahy śāśvat purāvithāmṛidhro vā-
jasataye | sā tvam na indra mṛīlaya ॥२॥ kīm angā radbra-
cōdānāḥ sunyanāsyavitéd asi kuvit sv indra yāh sākāh
॥३॥ indra prā yo rātham ava pāceāc eti sāntam adriyah |
purastad enam me kṛidhi ॥४॥ hānto nu kīm asase pratha-
mam no rātham kṛidhi upanām vajayū śravaḥ ॥५॥

१३२ अवो नो वाज्युं रथं सुकरं त्वे किमित्परि । अुसान्त्सु जिग्युषस्कृधि ॥६॥
इन्द्रं दद्यस्य पूर्सिभद्रा ते एति निष्कृतम् । इयं धीऋत्वियावती ॥७॥
मा सीमव्य आ भागवीं काष्ठा क्षितं धनम् । अुपावृक्ता अरन्नयः ॥८॥
तुरीयं नाम युजियै युदा करुस्तदुऽमसि । आदित्पर्तिर्म ओहसे ॥९॥

āva no vajayūm rātham sakaram te kīm it pari asasām
su jigyushas kṛidhi ॥६॥ indra dṛiṣyasya pūr asi bhadra
ta eti nishikritam iyam dhīc ritvijayati ॥७॥ mā sīm evadya
a bhag urvi kashībhā hitam dhanam apavijkta aratnāyāḥ
॥८॥ turiyam nāma yajñiyam yadā kāras tad uṣmasi ; ad
it patir na ohase ॥९॥

Truly, O resplendent Lord, performer of hundreds of self-less tasks, I know no other bestower of happiness; may you be pleased to be gracious unto us. 1

O resplendent Lord, the invulnerable, you have always been helping us to win the battle of life; may you bless us to be happy. 2

What now? You are as if the prompter of the worshipper and guardian of the faithful. Will you not strengthen us, O resplendent Lord? 3

O resplendent Lord, may you help our chariot on; though now left behind, set it in the front, O Lord of adamantine will power. 4

Hallo, O Lord, why do you sit at ease? Make our chariot the first; and bring the fame of victory near. 5

Protect our victory-seeking chariot; everything is easy for you to do; so make us finely victorious. 6

O resplendent Lord, be firm; you are strong as a fort; O the repeller of adversities, this our timely auspicious homage comes to you. 7

Let not reproach reach us; far off is the goal; stored is the wealth (obtained from the enemies); may the enemies be excluded. 8

May you assume your fourth sacrificial name, the *sacrificial* (the *yajniya* or *somayaji*); we long for it; surely then you would be leading us as our protector. 9

अर्वीकृधदो अमृता अमन्दीदेक्यूदैवा उत याश्च देवीः ।
तस्मा तु राधे कृषुत प्रशस्तं प्रातर्मक्षु धियावसुर्जगम्यात् ॥१०॥

ávivridhad vo amrita ámandid eka-
dyur deva utá yes ca devih tásma u rádhah kriñuta pra-
sastám pratar makshú dhiyavasur jagamyat 10 | १० |

(१०) पक्षान्वितिर्म सुरल

(१०) नववस्थास्त्र सतत्य काष्ठः कुमीदी कृषि । इन्द्रो देवता । गायत्री छन्दः ॥

॥१॥ आ तू नै हन्त्र भुमन्ते चित्रं ग्रामं सं गृभाय । मुहुरुस्ती दक्षिणेन ॥१॥
विश्वा हि त्वा तुविकूर्मि तुविदेष्णं तुवीमंघम् । तुविमात्रमवैभिः ॥२॥
नुहि त्वा शूर देवा न मर्त्यो दित्सन्तम् । भूमं न गां वारयन्ते ॥३॥
एतो न्विन्दुं स्तवामेशानं वस्वः स्तुराजम् । न राधसा मर्धिष्वः ॥४॥
प्र स्तोषुदुपे गासिपुच्छवृत्साम गीयमानम् । अुभि राधसा जुगुरत् ॥५॥

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1 tú na indra kshumántam cítrám grabhám sám gri-
bbaya | mahābastí dákshinéna 1 vidmá hí tva tuvikur-
mím tuvideshnám tuvínagham tuvimatrám ávoldhí 2
nahí tva sura deva na martiso ditsantum | bhimám na gámu
váravante ॥ 3 ॥ éto nv indram stavamésanam vásvali svá-
rájam | ná rádhásā mardhishau nahí ॥ 4 ॥ prá stoshad úpa-
gūsishae chrávat sáusia gíyamánam | abhi rádhásā jngurat
॥ 5 ॥ ॥

O immortal divines and their attributes (their consorts), the lone-illuminator, the sun, has been exalting and delighting you; bestow upon him abundance; and may he who rewards pious acts with wealth, come soon and early. 10

81

O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food. 1

We know, you are the achiever of many great deeds, the bestower of many gifts, the lord of ample wealth, and vast in measure for the ample protections you give. 2

O victorious lord, when you wish to give, neither divines nor men can restrain you, just as it becomes difficult to face a fearful bull. 3

Hasten hither; let us glorify the resplendent Lord, the possessor of wealth and the self-sovereign. Let none harm us by his wealth. 4

May we sing the prelude; may we hear the chants of His glory; may He listen to our hymns as they are chanted; may He, endowed with wealth, accept us favourably. 5

१४॥ आ नो भर् दक्षिणाभि सूच्येन प्र कृता । इन्द्र मा नो वसोर्निर्भीक् ॥६॥
उप कमस्वा भर धृष्टा धृष्टो जनानाम् । अदाशूष्टरस्य वेदः ॥७॥
इन्द्र य तु ते अस्ति वाजो विप्रेभिः सनित्वः । असामिः सु तं संतुहि ॥८॥
सुधोजुवस्ते वाजो असम्य विश्वश्वन्द्राः । वशैश्च मक्षु जरन्ते ॥९॥

á no bhara dákshinéñáhlí savyéna prá myisa | índra
má no vásor nír bhák || 6 || úpa kramasvá bhara dhrishatá
dhrisháno jánanáin | ádásñshárasya védaḥ || 7 || índra yá u
nú te ásti vájo víprebhíḥ sánityah | asmábhíḥ sú tam sa-
nuhi || 8 || sadyojúvas te vájā asmábhyam visvásandráḥ |
váśais ea makshu jarante || 9 || ३४ ||

(४२) दपशीतितम् स्तुतम्

(१-९) नवचंम्यास्य सूक्ष्य काण्डः कुसीदी कृषि । इन्द्रो देवता । गायत्री छन्दः ॥

१५॥ आ प्र द्रव परावतोऽर्द्धावनश्च वृत्रहन् । मध्यः प्रति प्रभर्मणि ॥१॥
नीत्राः सोमासु आ गहि सुतासो मादयिष्णवः । पिबा दुध्यग्यथोच्चिपे ॥२॥
इषा मन्दुस्वादु नेत्रं वराय मन्यवे । भुवत्त इन्द्र शं हृदे ॥३॥
आ त्वशत्रुवा गहि न्युक्थानि च हृयसे । उपमे रोचुने द्रिवः ॥४॥

A prá drava paravate 'rvaváśe eti vritrahan | mādhvah
práti prabharmati || 1 || tivrahí sómāśa á gahi sutaso mada-
yishnávah | pibā dadhig yátho cishé . . . | i. ba mandasvád
u té 'ram váraya manyáve | bhuvat ta indra sám hridé
|| 3 || á tv áśatrat a gahi ny uktháni ea huyase | upamé
rocané divah || 4 ||

O resplendent Lord, bring us gifts with your right hand,
and with your left bestow them on us; let us not miss our
share of wealth. 6

Come hither, O bold one and bring us boldly the wealth
of him who is pre-eminently a niggard amongst men. 7

O resplendent Lord, give us abundantly that wealth which
is yours and which is to be obtained by the wise wor-
shippers. 8

May your early-procurable riches, pleasing to all, come to
us; the aspirants spontaneously offer their praises. 9

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Hasten, O repeller of shrouding darkness, from afar or
from high, for the acceptance of the exhilarating elixir
of sweet devotional love. 1

Come hither; the delightful elixir of intensely devotional
love is expressed; drink it as you love to accept it un-
hesitatingly. 2

O resplendent Lord, rejoice yourself with this strengthen-
ing food--let it satisfy your wish and appease your foe-
restraining anger; may it be enjoyable to your heart's
content. 3

May you who has no enemy, come to us hither; we call
you down here to the hymns of praise in heaven's sublim-
est realm of light. 4

तुभ्यायमदिभिः सुतो गोभिः श्रीतो मदायु कम् । प्र सोमे इन्द्र हृयते ॥५॥

tubb̄, ayám ádribhiḥ sutó góbhīḥ śrito
mádāya kám | prá sóma indra hūyate || ५ || १ ||

१२। इन्द्रं श्रुधि सु मे हवमुसे सुतस्य गोमतः । वि पीति तृसिंश्चुहि ॥६॥
य इन्द्रं चमुसेष्वा सोमेष्वमूषु ते सुतः । पिबेदस्य त्वर्मीशिषे ॥७॥
यो अप्सु चुन्दमा इव सोमेष्वमूषु दद्वेशो । पिबेदस्य त्वर्मीशिषे ॥८॥
यं तै इयेनः पदाभरत्जिरो रजांस्यस्पृतम् । पिबेदस्य त्वर्मीशिषे ॥९॥

indra śrudhí sú me hávam asmé sutásya gómatah | ví
piśim̄ triptim̄ asnuhi || 6 || yá indra camaséshv á sómaś ca-
múshu te sutáh | pibéd asya tvám̄ iśishe || 7 || yó apsú can-
drámā iva sómaś camúshu dádriṣe | pibéd asya tvám̄ iśishe
|| 8 || yám̄ te ṣyenáh padábharat tiró rájānsy áspritam | pi-
béd asya tvám̄ iśishe || 9 || २ ||

(८३) अपार्वतितमं सूक्तम्

(१-७) नवर्चस्यास्य सहस्र्य ऋणः कुतीदी क्राणः । विष्णु देवा देवताः । गायत्री छन्दः ॥

१३। द्रेवानुभिदवौ महत्तदा वृष्णीमहे वृयम् । वृष्णामुसाभ्यमूतये ॥१॥

Devānām id ávo mahát tād á vṛiṇimahi vayám | vṛi-
shnānām asmābhyam ūtaye || १ ||

O resplendent Lord, this devotional prayer expressed with hard toil and mixed with sincere love (just as the herbal elixir expressed with stones and mixed with milk) is offered auspiciously for your exhilaration. 5

O resplendent Lord, hear with favour my call; be present to accept this elixir of devotional invocation, blent with the milk of love and be delighted. 6

O sovereign Lord of resplendence whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it. 7

Whatever elixir is visible in the ritual vessels here, like the moon reflected in the waters, may you kindly cherish it as you are the sovereign lord. 8

Whatever divine elixir of love, till then unstinted, the *Gayatri* metre, the hawk, brings for you with its feet, having won it from the guardians of the upper worlds, may you accept it as you are the sovereign Lord. 9

ते नः सन्तु युजः सदा वरुणो मिश्रो अर्युमा । वृधासंश्च प्रचेतसः ॥२॥
अति नो विष्पिता पुरु नौभिरुपो न पर्षथ । युयमूतस्य रथः ॥३॥
वामं नो अस्त्वर्यमन्वामं वरुण इंस्वेष । वामं प्लावृष्णीमहे ॥४॥
वामस्य हि प्रचेतस् ईशानासो रिशादसः । नेभादित्या अघस्य यत् ॥५॥

té nah̄ santu yújah̄ sádā várūṇo mitrō aryamā | vṛldhásas̄ ca práctasah̄ || २ || áti no
vishpitá purú naubhír apó ná parshatlia | yúyám ritásya
rathyah̄ || ३ || vāmám̄ no astv aryauan vāmám̄ varuṇa śān-
syam | vāmám̄ hy ávriñimáhe || ४ || vāmásya hí pracetasa
isānāśo riṣādasaḥ | ném adityā aghásya yát || ५ || ३ ||

६४ १ वृयमिद्दः सुदानवः क्षियन्तो यान्तो अच्छन्ना । देवा वृधायं हृमहे ॥६॥
अथि न इन्द्रेषां विष्णो सज्जात्यानाम् । इना मरतो अश्विना ॥७॥
प्र आतृत्वं सुदानवोऽधं द्विता समान्या । मातुर्गर्भे भरामहे ॥८॥
यूयं हि षष्ठा सुदानवु इन्द्रज्येष्ठा अभिद्यैवः । आधा चिह्न उत त्रुये ॥९॥

vayám id yaḥ sudānavah̄ kshiyánto yánto ádhvann ā |
dévā vṛldháya hūmahe || ६ || ádhi na indraisbām̄ vishño sa-
jātyānām | itā máruto ásvinā || ७ || prá bhrātritvám̄ sudā-
navo 'dha dvitā samānyā | mātūr gárbhe bharāmahe || ८ ||
yúyám̄ hí shiṭhā sudānaya indrajyesbtlā abhidyavah̄ | ádhā-
cid va utá bruve || ९ || ४ ||

May these supremely wise divine powers, Lord of light, bliss and justice, be ever our allies and make us prosperous. 2

O charioteers of the cosmic sacrifice of universe, may you conduct us safe over many wide-spread adversities as in ships across the water floods. 3

O Lord of cosmic justice, may we possess wealth, the wealth worthy to be praised. O Lord of virtues, it is the wealth that we ask for. 4

O lords of cosmic radiance, you are mighty in wisdom and repellers of adversities, you are the lords of wealth. May none of us possess that wealth which is earned by sinful means. 5

O bounteous divines, whether we dwell at home or on journey on the road, we invoke you to make us prosperous. 6

Come to us, O Lord of lightning, the sun, the cloud-bearing winds and the twin-divines, we are kith and kin to you. 7

O bounteous divines, we proclaim, that you are bound in one brotherhood, since you have been one in the mother's womb, and later on are born in diverse manner. 8

O bounteous divines, may you come and be here with the sun as your chief in your full radiance; I invoke you again and again. 9

(४५) चतुरशीतिनम् स्तुतम्

(१-५) नवचंम्यास्य स्तुतम् काव्य वरना ऋषिः । अप्रिंदेवता । गायत्री छन्दः ॥

११० प्रेर्तु वो अतिरिथि स्तुषे मित्रमिव प्रियम् । अस्मि रथं न वेद्यम् ॥१॥
 कृविभिरु प्रचेतसं यं देवासो अधे ह्रिता । नि मर्त्येष्वादुधुः ॥२॥
 त्वं विविष्ट द्वाशुषो नैः पाहि शृणुष्य गिरः । रक्षा तोकमुत तमनां ॥३॥
 कथा ते अमे अह्निरु उज्ज्ञो नपादुपस्तुनिम् । वरोय देव मुन्यवे ॥४॥
 दाशेम् कल्य मनसा युज्ञस्य सहसो यहो । कदु वोच इदं नमः ॥५॥

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Prēshtham् vo átithim् stushē mitrām iva priyām | agnīm
 ratham् nā vedyam ॥ 1 ॥ kavīm iva prācetasam् yām devāso
 ádha dvitā | ni martyeshv adadhūḥ ॥ 2 ॥ tvām yavishṭha
 dāśuśho nrīḥ pābi śrinudhi gīrah | ráksbā tokām utá
 tmānā ॥ 3 ॥ kāyā te agne aṅgira úrjo napād úpastutim | vā-
 rāya deva manyāve ॥ 4 ॥ dāśema kāsyā mānasā yajñāsyā
 sabaso yaho | kād u voca idām̄ nāmāḥ ॥ 5 ॥

१११ अथा त्वं हि नुस्करो विश्वा अस्मभ्यै सुक्षितीः । वाजद्रविणसो गिरः ॥६॥
 कस्य नूनं परीणसो घियो जिन्वसि दंपते । गोषान्ता यस्य ते गिरः ॥७॥
 ते मंजयन्त सुक्रतुं पुरोयावानमाजिषु । स्वेषु क्षयेषु वाजिनैम् ॥८॥
 क्षेत्रिक्षेमेभिः साधुभिर्नक्तिर्यग्निं हन्ति यः । अमे सुवीरं एधते ॥९॥

ádhā tvām hi nas kāto viśva asmābhyaṁ sukṣhitih |
 vājadravināso gīrah ॥ 6 ॥ kāsyā nunām pāriṇāso dbisyo jin-
 vasi dampate | góshatā yāsyā te gīrah ॥ 7 ॥ tām marjayanta
 sukrātum puroyāvānam ājishu svēshu kshayeshu vajinam
 ॥ 8 ॥ kshéti kshemebhih sādhūbhīr nākir yām gbnānti hānti
 yāh | ágne suvīra edhate ॥ 9 ॥ ६ ॥

I adore fire-divine dear as a guest and loving as a friend
who brings us riches as if laden on a chariot. 1

—Whom as a far fore-seeing sage, the divine powers establish
in two-fold ways among mortal men. 2

O ever youthful divine, protect us, your offerers, hear our
songs and yourself take care of our children. 3

O fire divine, O adorable, the Lord of vital forces, the son
of energy, with what hymns shall I adore you, praise you,
for your venerable pride? 4

O child of strength, tell me with what offering of the wor-
shipper shall we present to you with devoted mind and
what prayer shall I now speak to you? 5

O Lord, be it so that our songs, as rewards, bring to us
happy habitations, abundant wealth and food. 6

O Lord of the house (or universe), tell me, whose offerings
and songs delight you the most and whose prayers inspire
you to grant us the wealth of wisdom. 7

They keep him bright in their houses, the one who is
renowned for glorious deeds, who is mighty and champion
in the battles of life. 8

He dwells at home with all efficient protections, whom
none can harm but who himself can punish anyone. He
becomes strong and prosperous with heroic children. 9

(४) पञ्चाशीतित्वं सूक्ष्म

(१०) नवर्षस्यास्य सूक्ष्मस्याभिरुतः कृष्ण ऋषिः । मध्येन्द्री देवते । गायत्री उन्द्रः ॥

॥१॥ आ मे है नासुत्याधिना गच्छते युवम् । मध्यः सोमस्य पीतये ॥१॥
 इमं मे स्तोममधिनेमं मे शृणुते हृवम् । मध्यः सोमस्य पीतये ॥२॥
 अयं वां कृष्णो अधिना हृते वाजिनीवसू । मध्यः सोमस्य पीतये ॥३॥
 शृणुते जरिनुहृवं कृष्णस्य स्तुवतो नरा । मध्यः सोमस्य पीतये ॥४॥
 छुर्दियैन्तुमदाभ्यं विप्राय स्तुवते नरा । मध्यः सोमस्य पीतये ॥५॥

४६

A me hávam̄ násatyásvinā gáchatam̄ yuvam̄ | mādhyah
 sómasya pítaye ॥ 1 ॥ imám̄ me stómam̄ ásvinemám̄ me sri-
 nútam̄ hávam̄ | mādhyah sómasya pítaye ॥ 2 ॥ ayám̄ vám̄
 krishno ásvina hávate vajinivasu | mādhyah sómasya pítaye
 ॥ 3 ॥ sri-nútam̄ jaritór hávam̄ krishnasya stuvalo narā | mā-
 dhyah sómasya pítaye ॥ 4 ॥ chardir yantam̄ ádabhlyam̄ víp-
 raya stuvalé narā | mādhyah sómasya pítaye ॥ 5 ॥ 7

॥६॥ गच्छते दाशुषो गृहमित्था स्तुवतो अधिना । मध्यः सोमस्य पीतये ॥६॥
 युजाथां रासंभु रथे वीड़ुङ्गे वृषष्वसू । मध्यः सोमस्य पीतये ॥७॥
 त्रिवन्धुरेण त्रिवृता रथेना यातमधिना । मध्यः सोमस्य पीतये ॥८॥
 नू मे गिरो नासुत्याधिना प्रावतं युवम् । मध्यः सोमस्य पीतये ॥९॥

gáchatam̄ daśisho gríhám̄ itthā stuvalo ásvina | mā-
 dhyah sómasya pítaye ॥ 6 ॥ yujátham̄ rásabham̄ rathé vi-
 dyaṅge vrishnavasū mādhyah sómasya pítaye ॥ 7 ॥ trivan-
 dhuréṇa trivṛtā rathenā yatam̄ ásvina | mādhyah sómasya
 pítaye ॥ 8 ॥ nū me giro násatyásvinā pravatam̄ yuvam̄
 mādhyah sómasya pítaye ॥ 9 ॥ 8

O ever-true twin-divines, may you come to my invocation,
—that you drink the elixir of devotional love. 1

O twin-divines, may you hear this my invocation,— that
you drink the elixir of devotional love. 2

This charming devotee is invoking you O twin-divines,
lords of ample wealth,—that you drink the elixir of
devotional love. 3

O leaders of all, may you hear the invocation of the charm-
ing devotee, the hymner, who is praying,—that you drink
the elixir of devotional love. 4

O leaders, grant an inviolable home to the sage who sings
your prayers,—that you drink elixir of devotional love. 5

O twin-divines, may you come to the house of the offerer who
thus praises you—that you drink the elixir of devotional
love. 6

May you harness the mule to your firmly-jointed chariot
which draws you,—that you drink the elixir of devotional
love. 7

Come here, O twin-divines, with your three seated trian-
gular chariot,—that you drink the elixir of devotional
love. 8

O ever-true twin-divines, may you hasten quickly to listen
to my praises,—that you drink the elixir of devotional
love. 9

(८६) पारशीतितम् सूक्ष्म

(१-५) पञ्चर्णन्यास्य सूक्ष्मस्प्रिन्तरः सूक्ष्मः कार्णिर्विश्वो वा क्षमिः । मस्तिनी देवते । वर्गती इन्दः ॥

१७३ उभा हि दुखा भिषजा मयोभुवोभा दक्षस्य वर्चसो वभूवधुः ।
 ता वां विश्वको हवते तनूकूथे मा नो वि यौष्टं सूख्या मुमोचतम् ॥१॥
 कृथा नूनं वां विमना उप स्तवद्युवं धिये ददथुर्वस्यहष्टये ।
 ता वां विश्वको हवते तनूकूथे मा नो वि यौष्टं सूख्या मुमोचतम् ॥२॥
 युवं हि ज्ञा मुरुभुज्मेधुतुं विष्णाव्ये ददथुर्वस्यहष्टये ।
 ता वां विश्वको हवते तनूकूथे मा नो वि यौष्टं सूख्या मुमोचतम् ॥३॥

४६

Ubbá hí dasrá bbishájā mayobhúvobhá dákshasya vā-
 caso babbhúváthuh | tā vām visvako havate tanūkṛithé mā
 no ví yaushṭam sakhyá munócatam || 1 || kathá nūnám vām
 vimanā úpa stavad yuvām dhíyam dadathur vásyaīshتaye |
 tā vām visvako — || 2 || yuvām hí shmā purubhujemám
 edhatum vishvapvē dadáthur vásyaīshتaye | tā vām visvako
 — || 3 ||

उत त्यं वीरं धनुसासूजीपिणं दुरे चित्सन्तुमवसे हवामहे ।
 यस्य स्वादिष्ठा सुमृतिः पिनुर्वैथा मा नो वि यौष्टं सूख्या मुमोचतम् ॥४॥
 क्रुतेन देवः संविता शमायत क्रुतस्य शृङ्गमुर्विषा वि प्रथे ।
 क्रुतं मासाहु महि चित्पृतन्युतो मा नो वि यौष्टं सूख्या मुमोचतम् ॥५॥

utá tyaiप् vīrām dhanasám ṛijishnám dūré eit sán-
 tam ávase havāmahe | yásya sváliśhtha sumatiḥ pitur ya-
 thā mā no ví yaushṭam sakhyá munócatam || 4 || riténa
 deváḥ savitā śamayata ṛitásya śrīmgam urviyá ví papra-
 the | ṛitám sāsāba máhi eit pritanyatō mā no ví yaushṭam
 sakhyá munócatam || 5 || १ ||

Both of you, the wondrous, physicians, source of happiness and the object of the tributes of skilled sages. The family-head invokes you for the sake of his son—may you not sever our friendship, please come and set me free. 1

How shall we praise you now who is un-attentive? You have been giving him wisdom for the attainment of excellent wealth. The family-head invokes you for the sake of his son,—may you not sever our friendship; please come and set me free. 2

O twin-divines, possessors of great wealth, you have been giving to our posterity this prosperity for their full progress. The family-head invokes you for the sake of his son, may you not sever our friendship; please come and set me free. 3

We summon that brave leader to our protection, who is the possessor of bliss, and enjoyer of wealth. Though he dwells far away, we call him to help us. His gracious favour, like that of a father, is most sweet. May you not sever our friendship; please come and set me free. 4

In accordance to eternal order, the divine sun extinguishes himself (in the evening), toils and spreads far and wide the horns of eternal order (in the morning). The eternal order quells even the mighty assailants. May you not sever our friendships, please come and set me free. 5

(१०) सतारीतितम् पूर्णम्

(१-६) पशुचस्यान्य मूलस्य वासिनो युज्ञीक आप्नित्सः प्रियमेष्ठो पात्रिसः हृष्णो ना क्रपि ।
अस्थिनी देवते । प्रगायः (विष्णवां वृहती, तमर्चा मनोहृतनी) छन्दः ॥

१०८

युज्ञी वां स्तोमो अथिना किविने सेकु आ गतम् ।
 मध्वः सुतस्य स द्विवि प्रियो नरा पातं गौराविवेरिणे ॥१॥
 पिवतं घुम्म मधुमन्तमधिना वृहिः सीदतं नरा ।
 ता मन्दसाना मनुषो दुरोण आ नि पातं वेदस् वर्यः ॥२॥
 आ वां विश्वाभिलृतिभिः प्रियमेधा अहूपत ।
 ता वृत्तियोनुसुप्त वृक्तवृहिषो जुटे यज्ञं दिविष्टिषु ॥३॥

87

Dyumní vām stómo aśvinā krívir ná séka á gatam |
 mādhvah sutásya sá diví priyó narā pátam gauráv ivériṇe || 1 || pībatam ghamáni mādhumantam aśvinā barbhī sida-
 taip narā | tā mandasānā mánusho duropá á ní pátam vé-
 dasā vāyah || 2 || á vām vísvábbhir utíbbih priyámedhā ahū-
 shata | tā vartir yātaun úpa vṛjktábarhisho júshṭam yajñám
 dívishṭishu || 3 ||

पिवतं सोम्म मधुमन्तमधिना वृहिः सीदनं सुमत् ।
 ता वृवृधाना उर्प सुषुति दिवो गुन्नं गौराविवेरिणम् ॥४॥
 आ नुनं योनमधिनाश्वेभिः प्रुपितप्सुभिः ।
 दत्वा हिरण्यवर्तनी शुभस्पती पातं सोमसृतावृधा ॥५॥
 वर्ये हि वां हवामहे विष्णवो विप्रासो वाजसातये ।
 ता वृल्ग् दुस्ता पुरुदंससा धियाधिना श्रुष्ट्या गतम् ॥६॥

pībatam sómam mādhumantam aśvinā bar-
 bhī sidatam sunāt | tā vāvṛidhānā úpa sushtutim divó
 gantam gauráv ivérinam || 4 || á vām yataun aśvināśvebhīḥ
 prushitápsubhbīḥ | dásrā hiranyavartam subhas patī pátam
 sómam ritávṛidhā || 5 || vayám hí vām havāmabe vipanyávo
 vīprāso vājasātaye | tā valgū dasrā purudānsasā dhīyāśvinā
 śrushty á gatain || 6 || १० ||

O twin-divines, your praises filled with splendour as a well is filled with water in time of rain; come like fountain to pour the stream. The sweet elixir of devotion is effused; come and relish it like two wild bulls (*Gaura*) at a pool. 1

Drink, O twin-divines and drink the exhilarating drops of devotional love. Be seated yourselves, O leaders, in the sacred hearts of devotees and with joyful heart accept it in the house of the worshipper. May you preserve his life by means of wealth. 2

The dear worshippers invoke you to come with all your protective measures; come in the early morning to the dwelling of the offerer who has completed all preparations like clipping of sacred grass to worship you (at the fire-ritual). 3

O twin-divines accept the exhilarating love, sit down with your radiant glow on the sacred seat. Magnified by our praises may you come from heaven to our sacred works as two wild bulls to a pool. 4

Come, O twin-divines, full of splendour with your shining cosmic forces, riding in golden chariots. You are lords of good fortune and upholders of truth. May you accept our loving devotion.

We, your wise praisers, invoke you for obtaining strengthening food. So wondrous, fair and famed for great deeds, O twin-divines, when you hear our praises, come to us. 6

(८८) भट्टाचार्यितर्मुखक्रम्

(१-१) वृत्तस्यास्य सूक्ष्म्यं गीतामो नोदा कर्ति । हन्तो देशतः । प्रणापः (विष्णवर्षा इतरी, समर्थं सतोहृष्टी) ऊः ॥

१११ ते वो दुसमृद्धीपर्हं वसौमन्दानमन्धेसः ।
 अुभि वृत्सं न स्वसरेषु धेनव् हन्त्रै गीर्भिनीवामहे ॥१॥
 शुक्ष्मं सुदानुं तविष्णिभिरावृतं गिरि न पुरुभोजसम् ।
 शूभन्तुं वाजे शृतिनैं सहस्रिणी मुक्तं गोमन्तमीमहे ॥२॥

88

Tām vo dasmām ritīshāham vāsor mandanām āndha-sah | abhi vatsām nā svāsareshu dhenava īndram gīrbhīr navāmahe || १ || dyukshām sudānum tāvishlībhīr āvritam gīrim nā purubhojasam | kshumāntam vājanū sātīnam sahastīnam makshū gōmantam īmahe || २ ||

न त्वा वृहन्तो अद्रयो वरन्त इन्द्रं वीक्ष्वः ।
 यद्दित्ससि स्तुवते मावते वसु नक्षिष्टदा मिनाति ते ॥३॥
 योद्दासि क्रत्वा शवसेत् दंसना विश्वा जाताभि मुज्जना ।
 आ त्वायम् कुतये ववर्तति यं गोनमा अजीजनन् ॥४॥
 प्र हि तिरिक्ष ओजसा दिवो अन्तेभ्युस्परि ।
 न स्वा विव्याच रजे इन्दुं पार्थिवमनुं स्वधां ववक्षिथ ॥५॥
 नक्तः परिष्ठर्मधवन्मधस्य ते यदाशुरे वशस्यसि ।
 असाकं वोध्युच्छस्य चोदिता मंहिष्ये वाजेसातये ॥६॥

ná tvā bṛihānto ādrayo
 vāranta īndra vilāvah | yād dītsasi stuvatē māvate vāsu
 nākīsh tād ā mināti te || ३ || yōddhāsi krātvā sāvasotā dañ-
 sānā vīsvā jātābbi majmānā | ā tvayām arkā utāye va-
 vartati yām gōtamā ājījanan || ४ || prā hī tirikshā ójasā divō
 āntebhyas pári | ná tvā vivyāca rāja īndra pārthivam ánu
 svadhām vavakshitha || ५ || nākīh párishtir maghavan ma-
 ghāsya te yād dāśushe duṣasyāsi | asmākam hōdhy uca-
 thasya coditā mānhishtho vājasātaye || ६ || ११ ||

We offer love and praise with our hymns, as cows low to their calf in the stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion. 1

We solicit the radiant, bounteous giver, surrounded by powers like a mountain by clouds, the supporter of all and swift to obtain wealth, rich in cattle, and multiplied by hundred and a thousand-fold. 2

The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as I, none can object you therein. 3

You are warrior by your strength, wisdom and wondrous deeds. In might you excel all. May this hymn, which the enlightened sages compose, attract you this way for their protection. 4

O resplendent Lord, by your might you extend beyond the limits of heaven; and the region of the earth cannot comprehend you. May you bring us food and drink. 5

None can refrain you from being a liberal giver to your devotee, O bounteous Lord. O most liberal giver listen to our praise so that we may win food and favour from you. 6

(८९) एषोनन्ततितमं स्तुतम्

(१-७) सप्तार्द्धस्यान्वयं सूक्ष्माकृत्स्नो मृदेवपुरुषेषाहृषी । इन्द्रो देवता । (१-४) प्रथमादिष्टकुरुक्षणं
प्रग्रामः (चिपमर्यां सूहती, समर्यां सतोपूती), (१-१) पश्चमीप्रमुखोरनुष्टुप् ।
(७) सप्तार्द्ध सूहती छन्दांसि ॥

११३॥

बृहदिन्द्राय गायतु मरुतो वृत्रहन्तमम् ।
येन ज्योतिरजनयन्तवृधो देवं देवाय जागृति ॥१॥
अपाधमदुभिश्चास्तीरशस्तिहाथेन्द्रो च्युम्याभवत् ।
देवास्ते इन्द्र सुख्याय येमिरे वृहद्वानो मरुदण ॥२॥
प्र व इन्द्राय वृहते मरुतो वह्नीर्चत ।
वृत्रं हनति वृत्रहा शतक्रुर्वज्रेण शतपर्वणा ॥३॥

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Bṛihád indrāya gāyata māruto vritrahantamam | yéna
jyótir ájanayann ritāvṛidbo devám deváya jaśrivi || 1 || ápā-
dhamad abhisastir asastibáthéndro dyumuy ábhavat | devás
ta indra sakhyáya yemire bṛihadbháno mārudgána || 2 || prá
va īndrāya bṛibaté māruto bráhmáreata | vṛitrám banati
vṛitrahā satákratur vajrepa satáparvanā || 3 ||

अुभि प्र भेर धृपुता धृष्टमनः श्रवश्चित्ते असदृहत् ।
अर्धन्त्वाण्ये जवसा वि मानरो हनों वृत्रं जया स्वः ॥४॥
यज्ञार्था अपूर्व्ये मधवन्वृत्रहत्याय । तत्पृथिवीमेप्रथयस्तदस्तभा उत द्याम ॥५॥

abhi prá bhara
dbṛishbatā dbṛishbanmanah srávas cit te asad bṛihát | ár-
shantv ápo jávasā vi mātáro hánō vṛitrám jayā svāḥ || 4 ||
yáj jayathā apūrvya mághavau vṛitrahátyāya | tat prithibi-
vīm aprathayas tād astabhnā utá dyám || 5 ||

Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the *Brhat-Saman*, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment. ¹

The Lord of resplendence, the destroyer of unbelievers, drives away the malevolent and becomes glorious. O radiant one of mighty splendour, lord of the troops of vital forces, Nature's bounties are invoking you for your friendship. ²

O priest, may you utter forth the hymn to your great lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nescience, conquer the devil with his hundred-edged thunderbolt. ³

O daring and fearless (Lord of resplendence), there is abundance of food with you. Please bring it to us. Let the mother waters—the rain water—impetuously spread over the earth as you smite down the demon of shrouding clouds and conquer every one. ⁴

O bounteous Lord; there has been a time, when none existed prior to you, and you were born for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth, and brought the heavens, the luminaries, into existence. ⁵

तत्ते युजो अंजायत् तदुक् उत हस्तुतिः । तदिक्षेमभिरुसि यज्ञानं यच्च जन्त्वम् ॥६॥
आमासु पुक्ष्मेरेय आ सूर्ये रोहयो दिवि ।
घृम् न सामन्तपता सुवृक्षिभिर्जुषं गिर्वणसे वृहत् ॥७॥

tát te yajñó
ajāyata tād arkā utá hāskritib | tād vīsvam abbibhbūr asi
yaj jātām yāc ea jántvam | 6 || āmāsu pakvām astraya á
súryam rohayo diví | ghamām ná sáman tapatā suvṛkti-
bhir jūsbtām girvanase bṛihāt | 7 || 12 ||

(१०) नवतितम् सूलम्
(१-१) पद्मनाथस्य मूलस्याक्षिरसी द्रुपेपुल्लेशाहृषी । इन्द्रो देवता । ग्रणायः (विष्वमत्ती शृणती,
समना सतोहृषती) छन्दः ॥

॥१॥

आ नो विश्वासु हृव्य इन्द्रः समत्तु भूषतु ।
उप ब्रह्माणि सवेनानि वृत्रहा परमञ्ज्या क्रचीषमः ॥१॥
त्वं द्रुता प्रथमो राधेसामुस्यसि सत्य ईशानकृत ।
त्रुविशुल्लस्य युज्या वृणीमहे पुत्रस्य शवसो मुहः ॥२॥
नहा त इन्द्र गिर्वणः किञ्चन्ते अनतिद्रुता ।
इमा जुषस्य हर्येषु योजनेन्द्र या ते अमन्महि ॥३॥

Ā no vīsvāsu hāvya īndraḥ samātsu bhūshatu | úpa-
brāhmaṇi sāvānāni vṛitrahā paramajyā rīśhamahā ॥ 1 ॥ tvām
dātā prathamō rádhāsām asy ási satyā iśānakṛit | tuvi-
dyumūasya yūjyā vṛiṇīmahe putrāsyā sāvāso mahā ॥ 2 ॥
brāhma ta īndra girvāṇāḥ kriyānte ānatidbhutā | imā ju-
shasva haryasva yōjanēndra yā te āmanmahi ॥ 3 ॥

Then the sacrifice was produced for you, and thence the delightful hymns of *R.K.* (the revealed knowledge); thus in your power, you surpass all, whatever has been or whatsoever would be. ₆

In the raw cow, you produce the ripe milk. Then you cause the sun to rise to heaven. (O priests), please invoke (the Lord) with your praises as the milk pot is heated with sacred *Samān* hymns and also sing the *Bṛhat Samān* to Him who loves to hear praise-songs. ₇

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May the resplendent Lord who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness, and therefore, is worthy of praise. ₁

You are the best of all in giving bounteous gifts. You are truthful and lordly in your acts. We solicit blessings worthy of you, O lord of vast riches and mighty source of strength. ₂

O resplendent Lord, you are the object of these hymns. The unexaggerated praises are offered to you by us. O lord of vital faculties accept these fitting hymns, which we have thought out for you. ₃

त्वं हि सत्यो मध्यवृत्तनानतो वृत्ता मूर्ति न्यूजसे ।
 स त्वं शविष्ट वज्रहस्त द्वागुषेऽर्वाश्च रथिमा कृधि ॥४॥
 त्वमिन्द्र युशा अस्यृजीषी शवसत्पते ।
 त्वं वृत्राणि हंसप्रतीम्येक इदनुत्ता चर्षणीधृता ॥५॥
 तस्मु त्वा नूनमेसु ग्रचेतसु राघो भागमिवेमहे ।
 मुहीवु कृतिः शरणा ते इन्द्र प्र ते सुश्रा नौ अश्रवन् ॥६॥

tvāmī hi

satyō maghavam ānātato vṛitrā bhūri uyrīñjāse | sā tvāmī
 savishṭha vajrahasta daśushe 'rvāñcam rayim ā kṛidhi || 4 ||
 tvāmī indra yaśā asy rījishu savasas pate ! tvāmī vṛitrāṇī¹
 hanisy apratimy ēka id anutta carshapūḍhīptā || 5 || tām u
 tvā nūnām asura prīcetasam rādho bhāgām ivemahē | ma-
 hīva kṛittih sāraṇā ta indra prā te sunnā no asnavau
 || 6 || १२ ||

(११) एकलवित्तम् सूक्तम्

(१-३) सप्तर्षस्यात्म सूक्तस्यादेवयात्म ऋषिका । इन्द्रो देवता । (१-२) प्रथमाद्वितीयपोक्त्रेचोः
 पश्चिम, (१-३) कृतीविदिपञ्चानामातुषुप् छन्दसी ॥

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कन्यादु वारत्वायुती सोममपि सुताविदत् ।
 अस्तु भरन्त्यबवीदिन्द्राय सुनवै त्वा शुक्राय सुनवै त्वा ॥१॥
 असौ य एवि वीरुको गृहंग्रहं विचाक्षत् ।
 इमं जम्मसुतं पिब धानावन्तं करुभिर्णमपूपवन्त्सुक्षिनम् ॥२॥

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Kanyā var avayati somam āpi srutavidat | उस्तम भा-
 rānty abravid īndraya sunavai tvā sakrāya sunavai tvā । ।
 asaú yá ēshi virakó gṛibām-gṛihām vicākasad | imām jām-
 bhasutam piba dhānāvantaṁ karambhīnam apūpavantaṁ
 akthīnam ॥ 2 ॥

O bounteous Lord, you are truthful; yourself unhumbled, you humble down many a wicked. O most mighty, the wielder of adamantine will-power, may you enrich your worshipper. 4

O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away. 5

As such, we invoke you now, O Lord of vital forces, the possessor of Supreme Knowledge. We verily ask you for wealth as though it were our share of inheritance. Your sheltering defence is vast like your glory. So, may your blessings and favours reach us. 6

A maiden going to the stream of water, finds a *soma* herb in the path; as she carries it home she says, I will press it for the supreme Lord, I will press thee for the all-powerful Lord. 1

You, a hero, go from house to house, bright in your splendour; may you please enjoy this herb pressed under molars, along with fried grains of barley, the curds and the cakes, and sing the songs of praise. 2

आ चुन त्वा चिकित्सामोऽधि चुन त्वा नेमसि ।
 शनैरिव शनकैरिवेन्द्रयेन्द्रो परि स्व
 कुविच्छक्तकुवित्करत्कुविज्ञो वस्यसुस्करत् ॥३॥
 कुवित्पतिद्विषो यतीरिन्द्रेण सुंगमामहे ॥४॥
 इमानि त्रीणि विषष्टा तानीन्द्र वि रोहय ।
 शिरस्ततस्योर्बर्गमादिदे म उपोदरे ॥५॥

á caná tvā cikitsāmó 'dbi caná tvā némasi |
 sánair iva ṣanakair ivéndrāyendo pári srava || 3 || kuvic
 chákat kuvit kárat kuvín no vásyasas kárat | kuvit pati-
 dvísho yatír índreṇa samgámamahai || 4 || imáni tríni vi-
 shítpá tánindra ví rohaya | síras tatásyorvárām ád idám
 ma upodáre || 5 ||

असौ च या ने उर्वरादिमां तुन्वं भमे ।
 अथो तृतस्य यच्छुरः सर्वा ता रोमशा कृषि ॥६॥
 स्वे रथस्य लेऽनसः स्वे युगस्य शतकतो ।
 अपालामिन्दु विष्पूल्यकृष्णोः सूर्यत्वचम् ॥७॥

asau ca yá na urvárád imám tanvám
 máma | átho tatásya yáca chírahí sárvá tā romásá kṛidhi
 || 6 || khé ráthasya khé 'nasah khé yugásya ṣatakrato | apá-
 lám indra trishí pūtvy ákriñoh súryatvacam || 7 || 14 ||

We wish to know you well, yet we know you not. O loving elixir, flow forth for the resplendent Lord, first slowly, then quickly. 3

May the Lord of resplendence repeatedly make us powerful. May he help us and work for us. May he repeatedly make us wealthier. May He unite me with my husband, who has been indifferent, unconcerned and unfriendly with me so far. 4

May you cause to grow all these three places, my father's bald head, his barren field and the part of my body below my waist. 5

May you make all these three bear a crop—the (barren) field of my father, my body and the (bald) head of my father. 6

Thrice, the resplendent Lord, the selfless worker of hundreds of deeds, cleansed the sinning woman, first having dragged her through the hole of a chariot (i.e. her body physically cleaned); then she has been passed through the hole of a cart, (i. e. her vital breathing complex cleaned) and lastly from the hole of the yoke (i.e. spiritually cleaned by the system of the Yoga). Her skin thus finally becomes resplendent like the sun. 7

(१२) दिनवतिनम् प्रकाम

(१-१३) भयस्तिवाहचन्यास्य सुलभ्याद्विषः सुकर्क्षा सुकर्क्षो वा कर्मि । हन्तो देवता । १) प्रथम
बोड्डुषुर, (३-३३) दिनींपाविषाविगाहाचार्य पापयो छन्दमी ॥

११५॥ पान्तमा वो अन्धसु इन्द्रमुभि प्र गायत । विश्वासाहै शूनक्रन्तु मंहिषु चर्षणीनाम् ॥१॥
पुरुहूतं पुरुहूतं गाधान्यं । सनश्रुतम् । इन्द्र इन्ति व्रवीतन ॥२॥
इन्द्र इन्तो मुहानां द्रुना वाजानां नूतुः । महाँ अभिज्वा यमत् ॥३॥
अपादु शिष्यन्वेसः सुदक्षस्य प्रह्लोपिणः । इन्द्रोऽन्द्रो यवाशिरः ॥४॥
तम्युभि प्रार्चनैन्द्रुं सोमस्य पीतये । तदिद्वयम्यु वर्धनम् ॥५॥

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Pantam a vo ándhasa índram abhí prá gáyata | visvá-sáham ṣatákratum máñhishtham̄ carshaṇmám || 1 || puruhū-tám puruṣhtutám gathanyáip sénasṛutam | índra iti bravī-tana || 2 | índra in no mahánām datá vajánām nṛituh | ma-háni abhijāv á yamat || 3 | úpād u śipry ándhasah̄ sudá-kshasya prabohishñah̄ | índor índro yávāśirah̄ || 4 || tám v abhí prácaténdrau sónasya pítaye | tād id dby ásya vár-dhanam || 5 || १५ ||

११६॥ अस्य पीत्वा मदानां देवो देवस्यौजसा । विश्वाभि भुवना भुवत् ॥६॥
त्यस्तु वः सत्रासाहुं विश्वासु गीर्ष्यायिनम् । आ च्यावयस्यूतये ॥७॥

asyá pítvā mādānām devó devásyaújasā | visvábhí bhú-vanā bhuvat || 6 || tyām u vah satrásáham visvāsu gīrshy áyatam | á cyāvayasy ūtaye || 7 ||

May you sing the glory of that resplendent Lord, who accepts all your ablutions, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men. 1

Proclaim that divine force as the resplendent supreme, who is invoked by all, praised by all and who is worthy of songs and renowned as eternal. 2

May the resplendent who causes all to rejoice, be the giver of abundant riches to us; may He, the mighty, bring riches to the devotee, who pray with humility. 3

The resplendent supreme, handsome and resolute, accepts the over-flowing elixir of love and dedication offered by enlightened devotees who are assiduously engaged in worship. 4

May you loudly praise that resplendent supreme that He may be delighted to accept our love. Verily it is this, which gives Him strength. 5

When the Lord is pleased to accept delightful prayers, He, through the strength of the divine love, conquers all things which have been created. 6

May He be brought hither for our protection, who is the resplendent supreme, the conqueror of many, who pervades even all our praises. 7

युध्मे सन्तमनुर्वीर्ण सोमपामनेपच्युतम् । नरमवार्यकिनुम् ॥८॥
शिक्षा ण इन्द्र राय आ पुरु विद्वाँ क्रचीषम् । अवा नः पर्यं धने ॥९॥
अतश्चिदिन्द्र ण उपा याहि शुनवाजया । इषा सुहस्रवाजया ॥१०॥

yudhmám sántam anarvá-
ñam̄ somapám ánapacyutam̄ naram̄ avaryákratum | 8 || si-
kshā na indra rāyā á purú vidvān̄ ricishama | ávā nah̄
párye dhāne | 9 || átaś eid indra na úpā yāhi satárvājayā |
ishā sahásravājayā | 10 || 10 ||

११ अयोम् धीवते धियोऽवेद्धिः शक गोद्वे । जयेम पून्मु वज्रिवः ॥११॥
वृथसु त्वा शतक्लो गावो न यवसेष्या । उक्येतु गणयामभि ॥१२॥
विश्वा हि मर्लत्वुनानुक्रमा शतक्लो । अगेन्म वज्रिष्वाग्रसः ॥१३॥
त्वे सु पुत्र शतुसोऽवृत्तन्कामकानयः । न त्वामिन्द्रानि रित्यन्ते ॥१४॥
स नो वृप्त्सनिष्टया सं घोरया द्रवित्वा । धियाविद्धि पुरन्त्या ॥१५॥

áyāna dhívato dhíyo 'rvadbhiḥ sakra godare | jayema
pritsú vajrīvab | 11 | vayám u tvā satakrato gāvo ná yá-
vaseshv á , ukthéshu raṇayūmasi | 12 | viśvā hí martyatva
mānukāniā satakrato | áganma vajrīmū ñásasah | 13 | tvé sú
putra savasó 'vritran kámakātayah | na tvām̄ indráti ri-
cyate | 14 | sá no vrishan sánishthaya sám̄ ghorayā dra-
vitnvā | dhiyáviddhi púramdhyā | 15 | 17 |

१६ यस्ते नूनं शतक्लविन्द्र द्युमितमो मदेः । तेने नूनं मदेः मदेः ॥१६॥

yás te nunámi satakratav indra dyumnítamō mādah |
téna mānám māde madeḥ | 16 |

The warrior whom none oppose and none can over-throw,
the accepter of the devotion, the leader whose deeds cannot
be hindered. 8

O resplendent omniscient, worthy of our praise, who
knowest all things, may you send us plentiful riches. May
you help us with the wealth seized from enemies. 9

Come to us, O resplendent Lord from any place with food
that gives hundred fold strength, a thousand fold
strength. 10

O glorious Lord, the wielder of the bolt of justice, the
cleaver of obstructions, may we, the possessor of wisdom,
overpower evils in the battle of life by your vigour and
wisdom. 11

O performer of selfless deeds, we try to greet you with our
praises, as the herdsman tries to please the cattle by taking
them to pasture. 12

O performer of hundreds of deeds, wielder of bolt of
justice, all mortal behaviours follow the innate desires may
all that we crave be attained. 13

O source of strength, all men who cherish their wishes
come to you for fulfilment; O resplendent Lord, none can
surpass you. 14

O showerer of blessings, protect us through your care, with
your most bounteous and speedy and yet terrifying
actions. 15

O resplendent, performer of hundreds of deeds, may you
be pleased to rejoice us whilst you rejoice in that most
glorious exhilaration of our loving devotion. 16

यस्ते चित्रश्रवस्तमो य इन्द्र वृत्रहन्तमः । य ओजोदानमो भद्रः ॥१७॥
विशा हि यस्ते अद्रिकुर्स्त्वादत्तः सत्सोमपाः । विश्वासु दम्म कृष्टिषु ॥१८॥
इन्द्राय मह्ने सुतं परि प्रोमन्तु नो गिरः । अर्कमर्चन्तु कारवः ॥१९॥
यस्मिन्विशा अथि श्रियो रणन्ति सुसंसदः । इन्द्रे सुते हवामहे ॥२०॥

yás te citráśravastamo yá
indra vṛitrahántamah | yá ojodátamo mádah || 17 || vidmá
hí yás te adriwas tvádattah satya somapāḥ | vīsvāsu dasma
krishṭishu || 18 || indraya mādvane sutum pári sbtobhantu
no giraḥ | arkám arcantu kārvāvah || 19 | yásmin vīsvā ádhī
śrīyo rāṇanti sapta samsádah | índram suté havāmahe
|| 20 || १ ||

१८३ श्रिकुद्रुक्षे प्रिकुद्रुक्षे चेतनं देवासो युज्ञमन्त तमिहर्धन्तु नो गिरः ॥२१॥
आ त्वा विश्वन्त्वन्दवः समुद्रमिव सिन्धवः । नत्वामिन्द्रानि रित्यने ॥२२॥
विव्यक्थ महिना वृषभ्युक्षं मोर्मस्य जागृते । य इन्द्र ज्ञठंरपु ते ॥२३॥
अरं त इन्द्र कुक्षये सोमो भवतु वृत्रहन् । अरं धामभ्यु इन्दवः ॥२४॥
अरमश्याय गायति श्रुतक्षेऽरं गवे । अरमिन्द्रस्य धामे ॥२५॥

trikadrukeshu cétanam deváso yajñám atnata | tám id
vardhantu no giraḥ || 21 || á tvā visantv índavaḥ samudrám
iva sindhavaḥ | ná tvám indráti rieyate || 22 || vivyáktha
mahiná vṛishṭan bliaksháy় sómasya jāgrive | yá indra ja-
tháreshu te || 23 || áram ta indra kuksháye sómo bbavatu
vṛitrahā | áram dhámabhya índavaḥ || 24 || áram ásvāya
gāyati śrutákaksho áram gáve | áram índrasya dbámne
|| 25 ||

O resplendent Lord, verily your carouse which is most widely renowned is most destructive of your enemies but most renovating to your strength. 17

O wielder of bolt of justice, smiter of enemies, truthful drinker of the elixir of loving devotion, we know the value of the reward, given by you to all you faithful devotees. 18

Let the songs of praises expressed to the exhilarated be effectual on every side, resplendent Lord. May the poets sing the songs of praises. 19

Now when the Prayers are recited the resplendent Lord we invoke in Him all glories rest and in His domain all the seven senses rejoice. 20

In the three regions, Nature's bounties extend their cosmic sacrifice, that inspire sacrificial acts in the minds of men. Let our songs inspire these performances for prosperity. 21

Let the drops of divine love enter your heart, as the rivers enter sea, none surpasses you. 22

The resplendent Lord, the Showerer of blessings, ever wakeful, you attain by your strength the drinking of this celestial juice which enters into thy heart and mind. 23

O resplendent Lord, dispeller of darkness, may the divine love be enough for your heart and mind. May the drops be enough for your numerous bodies. 24

The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts. 25

अरु हि प्या सुनेषु णः सोमेष्विन्दु भूषसि । अरै ते शक द्रुवने ॥२६॥

áram hi shinā sutéshu नाहं sómeshv índra bhúshasi |
áram te sakra dāváne || 26 || १० ||

पृ० १ पराकार्त्तचिदद्विवृत्यां नक्षन्त नो गिरः । अरै गमाम ते बुयम् ॥२७॥
एवा श्यसि वीरयुरेवा क्षरै त्रुत स्थिरः । एवा त्वे रात्य मनः ॥२८॥
एवा गुतिस्तुवीमधु विश्वेभिर्दीयि ध्यानुभिः । अधीचिदिन्द्रमे सत्ता ॥२९॥

parákáttāc eid adrivas tvám nakshanta no girah | áram
gaiñama te vayám || 27 || evá hy ási vírayúr evá śíra utá
sthírah | evá te rádhyam mánaḥ || 28 || evá rátis tuvimagha
víśvebhīr dhāyi dhātríbhīḥ | ádhā eid índra me sáca || 29 ||

मो षु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते । मल्त्वा सूतस्य गोमतः ॥३०॥
मा न इन्द्राभ्युद्दिशः स्त्रो अनुज्वा यमन् । त्वा युजा वैनेषु तत् ॥३१॥
त्वयेदिन्द्र युजा वृयं प्रति ब्रुवीमहि स्पृधः । त्वमुसाकुं तवे स्त्रसि ॥३२॥
त्वामिद्धि त्वायवोऽनुनोनुवत्तश्चरान् । सखाय इन्द्र कारवः ॥३३॥

mó shū brahméva tandrayúr bhúvi vajñanām pate | málsvā
antásya góinatalḥ || 30 | mó na índra abhy ádīṣaḥ sūro
aktúshiv á yamar | tvá yujá vanema tit || tvayéd índra
yujá vayám prati bruvimahi sprédhah | tvám asmakam táva
smasi || 32 || tvám id dhí tvayitvo 'munónuvatas cárān | sá-
khaya índra káravah || 33 || २० ||

When our devotional prayers are presented, you are very substantially able to accept them—May they be enough with you to be given liberally to us. 26

O wielder of bolt of justice, may our praises reach you even from afar; may we come very close to you. 27

You verily love to overcome the wicked, you are a hero and firm, your mind is to be propitiated. 28

O Lord of great wealth, your offerings are pursued by all the worshippers; therefore may the resplendent Lord be also my ally. 29

Be not like a lazy priest, O Lord of nourishment; rejoice by drinking the elixir of divine love mixed with dedication. 30

O resplendent Lord let not the ill-designs threaten and obstruct us at night; let us crush them with your help. 31

With the resplendent Lord as our helper, let us answer those who envy us, for you are ours and we are yours. 32

O resplendent Lord, may your friends, the poets devoted to your service sing loudly your praise-songs, again and again. 33

(५१) विनयतितम् सूक्तम्

(१-१४) चतुर्लिङ्गादचस्यास्य सूक्तम्याक्षिरसः सुखस क्षकः । (१-२२) प्रथमादिप्रथमसिद्धात्मविन्दः
(३४) चतुर्लिङ्गपाशेन्द्र क्रमवश देवताः । गायत्री उन्दः ॥

१२१ उद्देशुभि श्रुतामधं वृषभं नर्योपसम् । अस्तीरमेषि सूर्य ॥१॥
नव् यो नवुति पुरो विभेदं वाह्नीजसा । अहिं च वृत्रहवधीत् ॥२॥
स न इन्दः शिवः सस्ताश्वाद्वृद्धोम् यवमत् । उरुधरित्व दोहते ॥३॥
यद्यु कच्च वृत्रहन्त्रदग्ना अुभि सूर्य । सवं तदिन्द्र ते वशो ॥४॥
यद्वा प्रवृद्ध सत्यते न मरा इति मन्यसे । उतो तत्स्त्वमित्तव ॥५॥

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I'd ghéel abhi śrutānaghām vṛishabhalām nāryapasam |
āstaram eshi sūrya । । nāva yō navatām pūro bibhēda
lāhvōjasā | áhīm ca vṛitrahāvadhit । 2 sā na īndraḥ sivāḥ
sākhāśvāvad gōmad yāvamat | urudhāreva dohate ॥३॥ yād
adyā kāc ca vṛitrahām udāgū abhi sūrya | sārvam tād īndra
te vāse ॥ 4 ॥ yād va pravṛiddha satp te nā marā ūti
mānyase | utō tāt satyām it tāva ॥ 5 ॥ ॥

१२२ ये सोमासः परुवति ये अर्वावति सुन्विरे । सवौस्ती इन्द्र गच्छसि ॥६॥
तमिन्द्र वाजयामसि मुहे वृत्रायु हन्तवै । स वृष्णी वृषभो मुक्तत् ॥७॥
इन्द्रः स दामने कृत ओजिस्तुः स मदै ह्रितः । युम्ही श्रोकी स सोम्यः ॥८॥
गिरा क्वां न संस्तुः सर्वले अनपच्युतः । वृघ्नक्रुष्णो अस्त्वृतः ॥९॥

yé sōmāsaḥ parāvati yé arvāvati sunvire | sārvāns tām
īndra gachasi ॥ 6 ॥ tām īndram vajayāmāsi mahē vṛitraya
hāntave | sā vṛishā vṛishabbō bhuvat ॥ 7 ॥ īndraḥ sā dāmane
kritā ījishthaḥ sā māde hitāḥ | dynumū ūloki sā somyāḥ
॥ 8 ॥ gīrā vājro nā sāmbhṛitaḥ sābalo ānapacayutaḥ | vava-
kshā rishvō āśritāḥ ॥ 9 ॥

O Sun, you ascend to meet the Lord, the showerer of blessings, the bountiful giver, famous for wealth and who is the benefactor of men; ;

and, who cleaves, by the strength of His arms, the ninety-nine i.e. innumerable, strongholds of evil forces, and is the dispeller of the devil of ignorance and annihilator of the wicked. 2

May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), riches in horses, kine and barley. 3

Whatsoever, O sun, the destroyer of darkness, you have risen upon today as ever, it is all in your control. 4

O Lord of all, that is quite True, when at the height of your glory, you think, "I shall never die". This thought of yours is indeed true. 5

O resplendent, you go at once, unto all those sacred places where devotional elixir is effused, be they far or near. 6

We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous Showerer. 7

The Resplendent exists for giving (us blessings). He is the most mighty, established to enjoy the exhilarating divine love. He is lustrous, glorious and worthy of our devotional love. 8

The powerful resplendent is invincible and hastens to confer wealth on his worshippers. Strengthened by praises, He becomes formidable like thunderbolt, full of strength and unconquerable. ,

दुर्गे चिन्नः सुगं कृषि शृणुन् हन्त्र गिर्वणः । त्वं च मघवन्वद्धः ॥१०॥

durge ein bah singam kridhi gri-
nānā īndra girvauah | tvām ca maghavau vāsah | 10 ||

१११ यस्य ते नू चिदादिशं न मिनन्ति स्वराज्यम् । न देवो नाधिगुर्जनः ॥११॥
अधा ते अप्रतिष्कुतं देवी शुभ्यं सपर्यतः । उभे सुशिष्ठे रौद्रसी ॥१२॥
त्वमेतदधारयः कृष्णासु रौहिणीषु च । पर्णणीषु ख्यातयः ॥१३॥
वियद्वेरध्य त्विषो विश्वे देवासो अक्षुः । विदन्मूगस्य तीं अमः ॥१४॥
आदु मे निवरो भुवदप्रहादिष्ट पौर्यम् । अजातश्वरस्तृतः ॥१५॥

yasya te nū cid adisaṁ nā minanti svarājyam | nā devō
vādābrigur jānah | 11 | udhā te apratishkutam devī śish-
mam saparyataḥ | ubhe susipra rōdasī | 12 | tvām etad
adhārayaḥ krishnāsu rōhinīshu ca | pārushnīshu rūsat pā-
yah | 13 | vī yād aher adha tvisho vīṣve devāśo akramuh |
vidān mṛigāsyā tāṁ amah | 14 | ad u me nivarō bhuvad
vritrahādishta pañcayam | ajātaśatrur astritah | 15 | 22 |

१६ श्रुते वो वृत्रहन्तम् प्र शर्वे चर्षणीनाम् । आ शृणु राधसे मूर्हे ॥१६॥
अृष्णा धिया च गव्युया पुरुणामुन्पुरुषुत । यत्सोमेसोम आमवः ॥१७॥
ब्रुथिन्मना इदस्तु नो वृत्रहा भूरीसुतिः । शृणोतु शक आशिष्यम् ॥१८॥

śrutām vo vritrahāntamam prā śārdham carshapinām |
ā śushe rádhase mahé | 16 | ayā dhiyā ca gavyayā pāru-
ṇāman pūrushiṭuta | yāt sóme-soma ábbavaḥ | 17 | bodhīn-
mānā id astu no vritrahā bhūryāsutiḥ | śrinotu sakrā ēś-
shām | 18 |

O resplendent, worthy of our priase, may you hymned by us, make our path plain even in the midst of difficulties; (hear us) bounteous Lord, since you love us. 10

You are the one whose commandments and Truthful domain can never be defied—neither by divine powers nor by men, howsoever irresistible. 11

O Lord of handsome appearance, the two divines, heaven and earth, reverse your might which no one can resist. 12

It is you who deposits white milk in the black and the red and in the cows with spotted skins. 13

When in their state of misery, all the divine powers shrink in various directions, overpowered by the furious might of the wicked, the fear of the monster seizes them. 14

Then the resplendent supreme, the repeller of dark forces, conqueror of evils, puts forth His might. Verily He has no enemies and is invincible. 15

The best evil-destroyer and the famous champion of mankind—I urge Him to grant munificence. 16

O Lord, bearing many names and praised by many, when you are present at our various sacred ceremonies, may we be endowed with keen intellect followed by virtuous actions. 17

May the destroyer of evils to whom many libations are offered, know our desires—may the bright and vigorous Lord hear our Praises. 18

कथा त्वं न उत्साभि प्र मन्दसे वृषन् । कथा स्तोत्रभ्यु आ भर ॥१९॥
कस्य वृषा सुते सचा नियुत्वान्वृषभो रणत् । वृश्वहा सोमपीतये ॥२०॥

káyā tvám na ūtyábhí prá mandase vrishan |
káyā stotribhīya á bhara || 19 || kásya vrishbā suté sáca ni-
yútvān vrishbabhó ranat | vritrahā sómapitaye || 20 || 24 ||

^{१९} अभी पु णस्वं रुद्धि मन्दसानः सहस्रिणम् । प्रयन्ता वैष्णि द्राशुरे ॥२१॥
पवीवन्तः सुता इम उशन्तो यन्ति वीतये । अपां जग्मिर्निरुम्पुणः ॥२२॥
इष्टा होत्रा अस्यक्षतेन्द्रै वृधासो अध्वरे । अच्छावभृथमोजसा ॥२३॥
इह ता संघमाद्या हरी हिरण्यकेश्या । वौल्क्षामुभि प्रयो हुतम् ॥२४॥
तुभ्यु सोमाः सुता इमे स्तीर्णं बहिर्विभावसो । स्तोत्रभ्यु इन्द्रमा वैह ॥२५॥

abhi shú nas tvám rayim mandasānáḥ sahasrīnam | pra-
yantá bodhi dāśushe || 21 || pátnīvantah sutá imá usánto
yanti vitáye | apám jágīair nicumpuṇáḥ || 22 || ishtá hó-
trā asṛikshaténdram vridháso adhvare | áchāvabhṛithám
ójasā || 23 || ihá tyā sadhamádyā bári hiranyakasyā | volhám
abhi práyo hitiū || 24 || túbhyaṁ sómāḥ sutá imé střṇám
barhír vibhāvaso | stotribhya īndram á vaha || 25 || 25 ||

^{२६} आ ते दक्षं वि रोचना दधुद्रला वि द्राशुरे । स्तोत्रभ्यु इन्द्रमर्चत ॥२६॥
आ ते दधामीन्द्रियमुक्था विश्वा शतकतो । स्तोत्रभ्यु इन्द्र मृल्य ॥२७॥

a te dáksham ví rocaná dádhad rátnā ví dāśushe | sto-
tribhya īndram arcata || 26 || a te dadhāmīndriyám ukthá
víśvā ṣatakato | stotribhya indra mṛilaya || 27 ||

O Showerer of blessings, with what type of help of yours you gladden us and with what type of wealth, you make your worshippers happy and prosperous? 19

O Showerer of blessings, the Lord of the fortune and the destroyer of evils, at whose hymn—accompanied libations, you come and rejoice to accept the loving devotion? 20

Rejoicing in your spirit, bring thousand-fold opulence to us and remember that you are the giver to your dedicated devotee. 21

These devotional elixirs with their consorts i. e. waters lovingly to be enjoyed. The exhilarating food or the elixir spreads to waters. 22

The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and there by bring the task to completion. 23

(Repetition of VIII 32-29) 24

O fire, these sweet oblations of medicinal herbs are ready for you and all the preparations are complete, may the resplendent Lord be invoked now for the benefit of worshippers. 25

May He give strength, His brilliant light and precious things to you, His worshipper and to His praising devotees who adore the Lord of resplendence. 26

O performer of hundreds of selfless actions, possessor of wondrous strength I offer you all the praises; O resplendent Lord, be gracious to your worshippers. 27

भ्रंभ्रं न आ भ्रेरेषु मूर्जे शतक्तो । यदिन्द्र मूल्यासि नः ॥२८॥
स ने विश्वान्या भर सुवितानि शतक्तो । यदिन्द्र मूल्यासि नः ॥२९॥
त्वामिदृत्रहन्तम् सुतावन्तो हवामहे । यदिन्द्र मूल्यासि नः ॥३०॥

bhadram

-bhadram na á bharisham úrjam satakrato | yád indra
mriláyasi nah || 28 || sú no vís̄vāny á bhara suvitáni sata-
krato | yád indra mriláyasi nah || 29 || tvám id. vritrabau-
tama sutávanto havamahé | yád indra mriláyasi nah
|| 30 || 26 ||

२८॥ उप॑ ने॒ हरिमि॑ः सुतं चाहि॑ मदानां पते॑ । उप॑ ने॒ हरिमि॑ः सुतम् ॥२९॥
हि॒ता यो चृत्रहन्तमो विद॒ इन्द्रः॑ शुतक्तुः॑ । उप॑ ने॒ हरिमि॑ः सुतम् ॥३०॥

úpa no háríbbih sutám yahí madānām pate | úpa no
háríbbih sutám + 31 dyitá yo vritrahántamо vidi indraḥ
satákratuh | úpa no háríbbih sutám | 32 |

त्वं हि चृत्रहन्तेण पृता सोमानुमसि॑ । उप॑ ने॒ हरिमि॑ः सुतम् ॥३१॥
इन्द्र इषे ददातु न क्रमुक्षण्मृसुं रुयिम् । लाजी ददातु वाजिनम् ॥३२॥

tvámu hí vritra-
han् eshām pāta sómānām ási | úpa no háríbbih sutám
| 33 || indra ishe dadatu na r̄ibhuks̄hānam r̄ibhūm̄ rayim |
vajī dadātu vajīnam || 34 || 27 ||

Bring to us what is most auspicious, O Performer of hundreds of noble deeds, bring to us food and strength; for O resplendent Lord you have been kind to us. ²⁸

Bring to us all blessings, O Performer of selfless deeds; for O resplendent Lord, you have been kind to us. ²⁹

Bearing the loving devotion of heart, we invoke you the mightiest repeller of evils; for O resplendent Lord, you have been kind to us. ³⁰

O Lord of rapturous joy come with vital vigour to our expressed devotion, come with your vital faculties to our place of worship. ³¹

O resplendent Lord, the dispeller of darkness, your power is known in a two fold way. May you come with your vital divines to our effused libation. ³²

O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation. ³³

May the Lord of resplendence give us the bounteous enlightened person to partake of our sacred viands. May He, the mighty, give us physical strength. ³⁴

[अथ वसामोऽनुवाकः ॥]

(१४) स्तुतेतितम् श्लो

(१-२) द्रष्टव्यर्थ्यात्य श्रद्धस्याहिसो गिष्ठुः पूतदक्षो वा कपिः । मलो देवताः । गायत्री एन्दः ॥

१३॥ गोधीयति मुख्ती श्रवुस्युर्मुत्ता मुघोनाम् । युक्ता वह्नी रथोनाम् ॥१॥
 यस्ता देवा उपस्थे ब्रुता विश्वे ध्युर्यन्ते । सूर्यमासा दृशे कम् ॥२॥
 तत्सु नगे विश्वे अर्य आसदा गृणन्ति कारवः । मुख्तः सोमपीतये ॥३॥
 अस्ति सोमो अयं सुतः पितॄन्त्यस्य मुख्तः । उत्त स्वराजौ अभिना ॥४॥
 पितॄन्ति मित्रो अर्यमा तना पुतस्य वर्णः । त्रिषुधस्यस्य जावतः ॥५॥
 उतो न्वस्य जोषमाँ हन्त्रः सुतस्य गोमतः । श्रुतहीतेव मत्सति ॥६॥

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Gaur dhayati marutam̄ śravasyūr matā maghonom |
 yuktā vāhni rāthanam | yasya deva upasthe vrata visve
 bhārāyante | śrīyamāsa drīṣe kām | 2 | tāt sū no visve
 aryā āśādā grīpanti karāyah | marutah sōmapitaye | 3 |
 āsti sōmo ayam̄ sutāh pībhanty asya marutah | utā svarajyo
 asyina | 4 | pībhantī mitrō aryamā tāna putāsyā varunah |
 trishbadhasthāsyā jāvatalah | 5 | utō ny āsyā jōsham̄ āni in-
 drāyah sutāsyā gōmatah | pratār hōteva matsati | 6 | 29 |

१४॥ कदत्तिपन्न सुरथस्तिर आपे हव स्तिधः । अर्वन्ति पूतदक्षसः ॥७॥
 कह्ने अद्य मुहानां देवानामवो वृणे । तमां च दुसर्वर्चसाम् ॥८॥

kād atvishanta surayas tirā apa iva srīdhah | arshanti
 pūtādakshasah | 7 | kād vo adyā mahānam̄ devānām̄ āvo
 vrine | tānā ca dasmāvarcasam | 8 |

The cow (Firmament), the famous mother of the wealthy rain shedding clouds —she pours her milk. She is worthy of all honour, who yokes (the two mares) to their cosmic chariots. 1

She is the one in whose bosom all Nature's bounties maintain rest and the sun and moon move in peace to maintain their ever-lasting laws. 2

Therefore all our priests in their worship always sing the glory of vital principles that they may drink the divine elixir. 3

This elixir is effused by us. Let the self-resplendent twin-divines and vital principles gladly accept it. 4

May the sun, the cosmic order and the Ocean accept the elixir, purified by the strainer, abiding in three places and granting posterity. 5

The sun also is eager in the morning to accept this effused elixir mixed with the milk of love, as a Priest. 6

When shall the divine sages gleam and shine like waters across the sky? When shall the vital principles, pure in vigour, destroyers of adversities, come to bless our offering? 7

Shall I to-day claim your Protection, O mighty divines, beautifully bright in yourselves? 8

आ ये विश्वा पार्थिवानि प्रश्नर्जोच्चना द्विः । मूर्खः सोमपीतये ॥९॥
लाकु पूतदक्षसो द्विओ वो मरुतो हुवे । अस्य सोमस्य पीतये ॥१०॥
लाकु ये वि रोदसी तस्तुभुर्मूर्खो हुवे । अस्य सोमस्य पीतये ॥११॥
त्वं नु मारुतं गुणं गिरिष्ठां वृष्णं हुवे । अस्य सोमस्य पीतये ॥१२॥

a yé vīśvā pārthivāni
paprāthau rocana divāḥ | maritāḥ sōmapitaye || 9 || tyān nū
pūtadakshaso divo vo maruto huve | asyā sōmasya pītaye
|| 10 | tyān nū yé vī rōdasi tastabhuḥ marito heve | asyā
sōmasya pītaye || 11 || tyām nū mārutam gaṇam giriṣṭhām
vrīshbanam huve | asyā sōmasya pītaye || 12 || ३ ||

(५५) पश्चनवित्तिम् पूर्वम्

(१-३) गवर्स्यास्य तत्स्याग्निस्तरधीर्क्षिः । इन्द्रो देवता । भनुष्टुप् षष्ठः ॥

११.०.१

आ त्वा गिरो रुथीरिवास्थुः सुतेषु गिर्वणः ।
अुभि त्वा समनूषतेन्द्र वृत्सं न मातरः ॥१॥
आ त्वा शुक्रा अनुच्यहुः सुतास्ते इन्द्र गिर्वणः ।
पिवा लग्नस्यान्धसु इन्द्र विश्वासु ते हितम् ॥२॥
पिवा सोमं भद्राय कमिन्द्रे श्येनाभृतं सुतम् ।
त्वं हि शर्वतीनां पनी राजो विश्वामसि ॥३॥

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ॐ त्वा गिरो रथिर् विवर्तुहुः सुतेषु गिर्वणाहुः | abhi tvā
sām anūsbatēndra vatsām nā mātārah ॥ १ ॥ ६ त्वा शुक्रा
acneyayavuhु सुतासा इन्द्रा गिर्वणाहुः | pībā tv अस्यान्धसा इन्द्रा
विश्वासु ते हितम् ॥ २ ॥ pībā सोमाम मिन्दाया काम लोका
श्येनाभृताम् सुताम् | tvām hi श्येनाभृताम् पाति राजा विश्वामि
ासि ॥ ३ ॥

We invoke those cosmic vital principles to accept our reverence who have spread out all the realms of earth and the luminaries of heaven. 9

O vital principles, resplendent, pure in vigour, I invoke you to accept our loving elixir. 10

I invoke those vital principles who have sustained and propped the heavens and earth apart, to cherish the elixir. 11

I invoke that vigorous band of the vital principles that abides in the clouds, the Showerers to accept our elixir. 12

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O resplendent Lord, worthy of praise, when the loving devotion is expressed, our Songs hasten to you as a charioter to his goal; they low towards you as a mother-kine towards their calves. 1

O resplendent Lord, worthy of praise, let the bright devotional melodies flow to you. May you accept your portion of this beverage. It is set for you in every house. 2

O resplendent Lord, may you accept to your full satisfaction the effused elixir of our love, brought down on this earth by the divine hawk. You are the lord of all the families of men. You are Self-resplendent. 3

श्रुधी हवै तिरुच्या इन्द्रं यस्त्वा सपुर्यते ।
 सुवीर्येस्य गोमतो रायस्पूर्धि मुहौं असि ॥४॥
 इन्द्रं यस्ते नक्षीयस्ते गिरे मन्द्रामजीजनत् ।
 चिकित्तिन्मनसं धिये प्रक्षामृतस्य पिप्युषीम् ॥५॥

śrudhi hāvayā tiraseyā īndra yā saparyatī ।
 suviryasya gomato rayas pūrdhi mahān̄ asi ॥ 4 ॥ īndra yā
 te nāviyasim̄ giram̄ mandram̄ ājijanat̄ eikityinmanasam̄
 dhīyam̄ pratnām̄ ritasya pipyushim̄ ॥ 5 ॥ ३० ॥

१३१ ॥ तस्मै दृवाम् यं गिरे इन्द्रसुकथानि वावृधुः ।
 पुरुच्येस्य पौस्या सिधासन्तो वनामहे ॥६॥
 एतो न्विन्दुं स्तवाम् शुद्धं शुद्धेन साज्ञा ।
 शुद्धैरुक्थेवैवृथांसे शुद्ध आशीर्वान्ममन् ॥७॥
 इन्द्रं शुद्धो न आ गेहि शुद्धः शुद्धभिरुतिभिः ।
 शुद्धो रुयि नि धारय शुद्धो ममद्वि सोम्यः ॥८॥
 इन्द्रं शुद्धो हि नो रुयि शुद्धो रक्षानि दाशुषे ।
 शुद्धो वृत्राणि जिम्से शुद्धो वाजै सिधाससि ॥९॥

tām u shītavāma yām gira īndram ukthāni vāvridhōḥ |
 purūny asya paūñsyā sishāsanto vanainaha ॥ 6 ॥ éto n̄ īnd-
 drām stāvāma suddhām̄ suddhēna sāmna | suddhafr ukthafr
 vāvridhvāñsam̄ suddhābhā aśīrvān manattu ॥ 7 ॥ īndra suddhō
 na à galī suddhābhā suddhābhīr utibhīḥ | suddhō rayim̄ n̄
 dhāraya suddhō manaddhi soinvāḥ ॥ 8 ॥ īndra suddhō hī
 no rayim̄ suddhō rātnāni dāśushe | suddhō vritrāṇi jighnase
 suddhō vājam̄ sishāsasi ॥ 9 ॥ ३१ ॥

O Lord of resplendence, listen to the Prayer of the one who faithfully serves you and satisfy him with wealth of Kine and Valiant off-spring. You are really magnanimous. 4

O resplendent Lord, may you extend your favour to him who composes for you the newest joy-giving hymn; a hymn that springs from careful thought and which is full of sacred Truth and which is eternal. 5

Let us praise that Lord of resplendence whom our chants and hymns have magnified; desirous to obtain valiant powers we honour Him. 6

Come now and let us glorify Pure Lord resplendence with Pure SAMAN hymns. Let the Pure recited hymns mixed with devotional love gladden Him and magnify His glory. 7

O Lord of resplendence, come to us, Purified with your pure Protecting faculties; send your purified wealth to us; may it be purified and be worthy of pure love and sublime joy. 8

O Pure Lord of resplendence, give us wealth; and enrich the worshipper with precious jewels. Purified you smite your opponents. Purified you are ever pleased to give us nourishment. 9

(१) पण्डवतितम् सूक्तम्

(१-२१) एकविश्वास्यस्याम्य सूक्तम् मान्त्रो एतान् भाष्टुन्मितरभीवां कषिः । (१-१३, १४, १५-२१)
भगवाविश्वोदशाचां चतुर्दशाः पद्मप्रपत्य वोरस्याविष्णवोद्गः, (१४) अद्वैत्यानुरीयपादस्य वक्तः, (१५)
पश्चिमाधेन्द्राहस्ती देवता । (१-३, ५-२०) प्रथमादिप्रपत्य पश्चिमाविष्णोदशाचार्य विष्णु ,

(१६) चतुर्थो विष्णु, (२१) एकविश्वास्य पुरस्ताऽन्योतिश्येषु छन्दानि ॥

१५२॥ अस्मा उषास् आतिरन्तं यामभिन्द्राय नक्तमूर्म्यीः सुवाचः ।
अस्मा आपो मूतरः सुस तस्थुर्नृभ्यस्तराय सिन्धवः सुपाराः ॥१॥
अतिविद्वा विधुरेणा चिदस्तु त्रिः सुस सानु संहिता गिरिणाम् ।
न तद्वो न मर्यस्तुनुर्युद्यानि प्रवृद्धो वृषभभ्कारे ॥२॥
इन्द्रस्य वज्रे आयुसो निमिल् इन्द्रस्य वृक्षोमृत्यिप्रमोजः ।
शीर्षजिन्द्रस्य कर्तवो निरेक आसन्नेषन्तु श्रुत्या उपाके ॥३॥

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Asmā ushāsa atiranta yānum īndrāya nāktam īneyāḥ
suvācaḥ | asmā apō matāraḥ saptā tāstbur uṭibhyas tārāya
śindhavaḥ supāraḥ ॥ १ ॥ atividha vīthurep̄ eid āstrā triḥ
suptā sāmu sāphita gīrṇām | nā tād devō nā mārtyas tu-
turyad yāmī prāvīddho vīshabbhāś eakāra ॥ २ ॥ īndrasya
vājra āyaso nīmīla īndrasya bāhvōr bhūtiyishīham ojāḥ |
śīrshān īndrasya krātavo nirekā āśānu ēshanta śrūtyā
upākē ॥ ३ ॥

मन्ये त्वा युज्ञिवै युज्ञियानां मन्ये त्वा च्यवेनमच्युतानाम् ।
मन्ये त्वा सत्वामिन्द्र केन्तु मन्ये त्वा वृप्त्ये नर्पणीनाम् ॥४॥
आ यद्वज्रे वृक्षोरिन्द्र धत्से मदुच्यनमहये हन्त्या उ ।
प्र पर्वता अनेवन्तु प्र गायः प्र वृहाणो आभृनश्चन्तु इन्द्रम् ॥५॥

mānye tvā yujñīṣyām yajñīyānām mānye tvā
cyāvanam ācyutānām | mānye tvā sūtvānām īndra ketūm
mānye tvā vīshabbhām earsāṇīmām ॥ 4 ॥ ā yād vājra
bāhvōr īndra dhātse madacyutām ābhaye hāntavā u | prā
pārvatā ānavanta prā gāyāḥ prā brāhmaṇo abhibhākshant
īndram ॥ 5 ॥ ५ ॥

For Him, the resplendent Lord, the dawns make their courses longer; for Him the nights utter pleasant voices; for Him the waters, the seven mothers and the seven rivers stand still and offer an easy passage for men to cross over. 1

By Him, the thrower of bolt, unassisted, the thrice-seven (21) ridges of the mountains are pierced as under. Neither divines nor any mortal can accomplish what He the Showerer does in his full grown vigour. 2

The resplendent's iron bolt of justice is grasped firmly in His hand; enormous strength rests in His arms. When He goes forth to battle His thoughts (in head) and speech (in mouth) are inspiring to every-one and His followers rush near to hear His commands. 3

I count you as the holiest of the holy and the over-thrower of the imperishable. I count you as the banner of warriors; and Showerer of blessings to men. 4

When O resplendent Lord you grasp in your arms thy pride-humbling thunderbolt to smite the dragon of evil clouds loudly roar and the cows loudly bellow. At that hour, the Brahmanas offer their worship to the Supreme Lord. 5

५३३॥ तमु प्रवाम् य इमा ज़जान विश्वा जातान्वर्गप्यसात् ।
इन्द्रेण मित्रं दिधिषेम गीर्भिरुपो नमोभिर्वृष्पं विशेम ॥६॥
वृत्रस्य च्च श्वसथादीप्तमाण् विश्वे देवा अंजहुर्यं सद्वायः ।
मरुद्विस्त्रिं च सर्व्यं ते अस्त्वयेमा विश्वाः पृतना जयासि ॥७॥
त्रिः पृष्ठिस्त्वा मुख्नो वावृत्ताना उम्ना हृव रुशयो युज्ञियासः ।
उप चेमेः कृधि नो भागुधेयुः शुप्त्वं त पुना हुविषा विधेम ॥८॥

tám u shṭavama ya imá jajáma vís̄vā jatán̄y ávarāny
asmāt | īndreṇa mitrāṇ̄ didhishema gīrbhīr úpo námobhīr
vrishabhbhām viṣema 6 | vṛitrásva tvā svasáthād iśhamānā
viṣve devá ajahur yé sákhāyah | marúdbhīr īndra sakhyān̄
te astv áthēmā viṣyah prītana jayasi || 7 || triḥ shashīḥ tva
maruto vavridhanā usrā iva rasayo v. idyasaḥ | úpa tvé-
mah kṛidhi no bhagadhléyam śúshman̄ ta enā havisha vi-
dhēma || 8 ||

तिग्ममायुधं मुख्नामनीकं कस्ते इन्द्र प्रति वर्ज्ज दधर्ष ।
अनायुधासो असुरा अदेवाश्वकेण ताँ अपे वप ऋजीषित ॥९॥
मह उग्राय तुवसे मुवृक्तिं प्रेरय श्रिवन्माय पुश्वः ।
गिरीहसे गिरु इद्राय पूर्वीर्धिहि तुच्चे कुविदुङ्ग वेदत ॥१०॥

tigmātu āyudham marūtām ánikam kās ta ī-
dra prati vājram dadharsha | anāyudhāso ásurā adevās ca-
krēpa tām apā vapa rījishin || 9 || mahā ugrāya tuvase su-
vṛiktim prēraya śivātamāya paśval | gīrvāhase gīra īndrāya
purvir dhebi tanvē kuyid angā vēdat || 10 || ॥

Let us praise that Lord of resplendence who made these Worlds and Creatures. All beings are indeed subsequent to Him. May we maintain friendship with supreme Lord by our hymns. Let us bring the Showerer of blessings near us by our praises. 6

All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces. 7

These three sixty vital principles have been worthy of respect and nourish your vigour like milch cows gathered together. We come to you, may you grant us a happy portion. We think that we produce strength in you by paying our homage. 8

Who can withstand your sharp weapon, the host of vital principles, and the thunderbolt of yours, O Lord of resplendence? The infidels are weaponless and they have been abandoned by godly men. Drive them away by your discus of straight-forward justice. 9

For obtaining wealth, offer melodious hymn to supreme Lord who is powerful, majestic, strong, mighty and most auspicious, sing many praises to the resplendent for He appreciates them immensely. For the sake of me, and for the sake of my child, may He instantly give ample wealth. 10

१४॥ उक्थवाहसे विभवे मनीषां द्रुणा न पारमीरया नदीनाम् ।
नि स्फृश धिया तुन्वि श्रुतस्य ज्ञातेरस्य कुविदुङ्ग वेदत् ॥११॥
तद्विविषि यत्त इन्द्रो ज्ञजोपत्लुहि सुषुति नमुसा विवास ।
उपै भूष जरित्मा रूप्यः श्रावया वाचे कुविदुङ्ग वेदत् ॥१२॥
अवे द्रुप्सो अंशुमतीमतिप्रदियानः कृष्णो दुशभिः सहस्रैः ।
आवृत्तमिन्द्रः शत्या धर्मन्त्रमपु न्रोहितीर्नमणी अघत ॥१३॥

uktháyahase vibhvé manishámp drúṇa ná párám īrayá
nadinam ' ní spriṣa dhiyá tauvi śrutásya júshītatarasya ku-
víd aṅgá védat ॥ 11 ॥ tát vividdhí yát ta īdro jújoshat
stuhí sushtutíp námasá vivasa | úpa bhūsha jaritar má ru-
vanyah śraváya vácām kuvíd aṅgá védet ॥ 12 ॥ áva drapsó
añśumátum alishthad iyanáḥ kṛishnó dasálbhih sahásraih |
āvat tám īndrah sáya dhámantam apa snéhitir vrimáñā
adhatta ॥ 13 ॥

द्रुप्समेष्ट्यं विपुणे चरन्त्सुपद्धरे नुयो अंशुमत्या: ।
नम्भो न कृष्णमवतस्यिवांसुमिष्यामि वो वृषणो युध्यनाजौ ॥१४॥
अधे द्रुप्सो अंशुमत्या उपस्येऽधारयत्तुन्वै तित्विषाणः ।
विशो अदेवीरभ्यादु चरन्तीर्वृहस्पतिना युजेन्द्रः ससाहे ॥१५॥

drapsáni apasyaṁ vishnuṇe cárantam upahvaré
naidyō añśumátyāḥ | nábho ná kṛishnám avatasthivánsam
śhyāmi vo vṛishṇao yudhyatājañ ॥ 14 ॥ ádha drapsó añśu-
mátyā upásthé 'dhārayat tanvām titvishṇāḥ | vīśo ádevīr
abhy ācárantir bṛishaspátiñā yujéndrah sasāhe ॥ 15 ॥ 34 ॥

Send forth your Praise—songs to mighty resplendent who is borne by hymns as in a boat across the rivers. Bring that wealth for the sake of child through prayer of the Lord who is renowned and benevolent. May He instantly give ample wealth. 11

Perform those of your ceremonies that the resplendent Lord may accept. Praise Him to whom Praise belongs. Worship Him with your Service. O priest, adorn yourself, grieve not. Let Lord of respendence hear your praise. May He Quickly give ample wealth. 12

The swift-moving darkness of nescreyes with ten thousand dark elements stood in the depths of celestial ocean. By His might resplendent Supreme (the Sun, the source of enlightenment) catches him shorting in the water; He, the benevolent to man, smites His malicious bands. 13

I see the swift-moving demon lurking in an inaccessible place, in the depths of the celestial ocean. I see the dark demon standing there as the sun in a cloud. I appeal to you, O Showerers; “Conquer him in battle”. 14

Then the swift-moving one (the cloud) shining forth assumed his own body in the bosom of the celestial Ocean. The resplendent sun associated with the cosmic force of universe as his ally conquers the clouds of nescience that comes against him. 15

त्वं ह त्यत्सप्तम्यो जायमानोऽश्रुत्यो अभवः शतुरिन्द्र ।
 गृह्णते वाचापृथिवी अन्विन्दो विभुमद्भूयो भुवनेभ्यो रणी धाः ॥१६॥
 त्वं ह त्यद्प्रतिमानमोजो वज्रेण वज्रिन्दृष्टितो जघन्य ।
 त्वं शुण्णुस्तावानिरो वधेत्रैस्त्वं गा इन्द्र शत्येदविन्दः ॥१७॥
 त्वं ह त्यदृष्टम चर्षणीनां धनो वृत्राणां तत्विषो वैमृथ ।
 त्वं सिन्धैरस्त्वस्त्वभुनान्त्वम् पो अजयो द्रासपत्रीः ॥१८॥
 म सुक्रनु रणिना यः सुतेष्वनुत्तमन्युर्यो आहेव रेवान् ।
 य एक इच्छयोर्पासि कर्तुं स वृत्रहा प्रतीदृन्यमाहुः ॥१९॥
 स वृत्रहेन्द्रश्वर्णीधृतं सुषुल्या हन्त्यै हुवेम ।
 स प्राविना मधवा नोऽधिवक्ता स वाजस्य श्रवस्त्वस्य द्रुता ॥२०॥
 स वृत्रहेन्द्र ऋभुक्षाः सुयो जंशानो हन्त्यै वभूव ।
 कृष्णपासि नथो पुरुष्णि सोमो न पुतो हन्त्यै सखिभ्यः ॥२१॥

tvām̄ ha tyāt saptābhyo jāyamāno 'ṣatrūbhyo abhavaḥ
 ṣatrur indra | gūlhē dyātvāpṛithivī āuv ayindo vibhumād-
 bhyo bhūvanebhyo rāṇam̄ dhāḥ ॥ 16 ॥ tvām̄ ha tyād apra-
 timānām̄ ējō vājreṇa vajrin̄ dhrishitō jaghantha | tvām̄ śiś-
 ṣasyāvātiro vādhatrais tvām̄ ga indra ṣacyēl avindāḥ
 ॥ 17 ॥ tvām̄ ha tyād vṛishabha carshapīnām̄ ghanō vṛitrā-
 nām̄ tavishō babbhātha | tvām̄ śindhūir asrījas tastabhānān
 tvām̄ apō ajayo dāśāpatnīḥ ॥ 18 ॥ sā sukratū rāṇitā yāḥ su-
 tēshīv ānuttamanyur yō āheva revān | yā ēka īn māry āpānsi
 kārtā sā vṛitrahā prātid anyām̄ āhuḥ ॥ 19 ॥ sā vṛitrahē-
 drag carshapīdhrīt tām̄ susiṭutyā hávyām̄ huvema | sā prā-
 vitā maghāvra no dhrivaktā sā vājasya ṣravasyāsyā dātā
 ॥ 20 ॥ sā vṛitrahēndra ṣibhukshāḥ sadyo jajñānō hávya
 babbhāva | kriṇvānn āpānsi māryā purūni sōmo nā pītō hávyah
 sākhibhyāḥ ॥ 21 ॥ ३५ ॥

Then, at your birth O resplendent, you were an enemy to those seven who never had a rival. You recover the heavens and earth when concealed in darkness. Then you give joy to the mighty Worlds. 16

O Thunder armed, the resolute one, you strike that power with your bolt; which was unrivalled. You destroy cruel power with your weapons. O resplendent you recover the wealth by your wisdom. 17

You are the Showerer of gifts and mighty destroyer of the hindrances of thy worshippers. You set the obstructed rivers flowing freely; you win the waters, unduly controlled by infidels. 18

Most wise is he, who is delighted in the loving devotion expressed by devotees. His wrath cannot be repelled. He is splendid as day. He alone performs cosmic rites for his worshipper. He alone is the dispeller of darkness, a match to everyone as they say. 19

The resplendent Lord is the destroyer of evils, the sustainer of men; let us invoke Him with an excellent hymn, since He alone is worthy of praise. He is bounteous, our protector, our encourager. He is the bestower of food that makes us glorious. 20

As soon as born, i.e. since eternity, He, the resplendent becomes the dispeller of evils. He is the leader of the enlightened ones and worthy to be invoked. Performing many sacred acts for men, He is worthy of reverence. His associates also appreciate the loving devotion. 21

(१३) समनवतितम् सूक्ष्म

(१२ - १५) पश्चद्वर्गान्वयम् सूक्ष्मस्य काश्ययोरे रेखा आपि । हन्तो देवता । (१४) प्रथमादिनपर्यायाती ।
 (१०, १३) दशमीव्रतोदययोगतिक्षणती, (११ - १२) पश्चद्वर्गादययोगस्याद्यामृतती,
 (१५) अहोरात्राणिष्टपुर , (१६) पश्चद्वयाध चतुर्थ एवंपर्याय ॥

१३.१४

या हन्तु भुजु आभरः स्ववौ असुरेभ्यः ।
 स्तोतारुमिन्मघवव्वत्य वर्धय ये चु त्वे वृक्तवैर्हिषः ॥१॥
 यमिन्द्र दधिषे त्वमश्च गां भागमव्ययम् ।
 यज्ञमाने सुन्वति दक्षिणावति नस्मिन्ते धेत्ति मा पुणी ॥२॥
 य हन्तु सस्त्वत्वतोऽनुप्त्वापुमदेवयुः ।
 स्वैः प एवंसुमुख्योर्ये रुवि सनुतर्थैत्ति तं ततः ॥३॥

97

Ya indra bhūja abharaḥ svārvān āsurebhyaḥ | stotā-
 ram ī maghavam asya vardhaya yé ca tvé vṛuktābarhi-
 shah | 1 | yam indra dadhishé tvām āśvam gām bhāgām
 āvyayam | yājamane sunvatī dākshināvati tāsmiin tām dhebi
 mā paṇau | 2 | yā indra sāsty avratō 'nushvāpam ādeva-
 yuh | svash̄ shā evair mumurat pōsbyam rayim sanutār
 dhebi tām tātah | 3 |

यच्छक्करसि परावति यदर्वावति वृत्रहन् ।
 अतैस्त्वा गृष्मेर्युगदिन्द्र केशिभिः सुतावृँ आ विवासति ॥४॥
 यद्यासि रोचुने दिवः संमुद्रस्याधि विष्टपि ।
 यत्पार्थिवे सदने वृत्रहन्तम् यदुन्तरेषु आ गंहि ॥५॥

yáč chakrāsi parāvati yád arvāvati
 vṛitrahān | átae tva gīrbhir dyugād indra kesibhiḥ sutāvān
 ā vivāsatī | 4 | yád vāsi rocanē divāḥ samudrasyādhi vi-
 shiṣṭāpi | yáti pārbhive sādane vṛitrahantama yád antāriksha
 & gabi | 5 | २८ |

O resplendent, the lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who Praise you and who surrender their worldly gains at your feet. 1

Those horses, those cows, that imperishable wealth which you secure from infidels, bestow them on the faithful worshipper who offers loving devotion to you and is liberal to the priests, not on the niggard. 2

O resplendent, the one, who is careless and carelessly disregards divine powers and pays no homage to you—Let him lose his Precious Wealth by his own evil devices and then may you hide from him the wealth that gives prosperity. 3

O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand—the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds. 4

Or whether you are in the brightness of heaven, or at the base of the sea, or whether, O mightiest dispeller of darkness, in some place on this earth, or in the firmament—come to us. 5

६.३ स नः सोमेषु सोमपाः सुतेषु शबसस्यते ।
 मादद्वरेष्व राधेसा सूनृतावृतेन्द्र गृथा परीणसा ॥६॥
 मा न इन्द्र परा वृणग्भवो नः सधुमाध्यः ।
 त्वं न ऊती त्वमिन्न आप्यं मा ने इन्द्र परा वृणक् ॥७॥
 असे इन्द्र सचो सुते नि षदा पीतये मधु ।
 कृधी जरित्रे मध्यवृत्तवो महदुसे इन्द्र सचो सुते ॥८॥

sá nah sómeshu somapāḥ eutéshu śavasas patē mādā-
 yasva rádhásā sūnṛítāvaténdra rāyā párīṇasa । 6 ma na
 indra pára vṛipag bhávā nah sadhantádyah tvám na ūti
 tvám in na ápyam má na indra pára vṛipak 7 asmé in-
 dra sáca suté ní shadā pítaye mādhu | kṛidhi jaritré ma-
 ghavann ávo mahád asmé indra sáca suté ॥ 8 ॥

न त्वा देवासं आशत् न मर्यासो अद्रिवः ।
 विश्वा जातानि शबसाभिमूरसि न त्वा देवासं आशत् ॥९॥
 विश्वा पृतना अभिमूर्ते नरे सज्जस्तत्पुरिन्द्र जज्ञुश्च रुजसे ।
 कत्वा वरिष्ठं वर आमुरिमुतोग्रमोजिष्ठं तुवसै तरुस्त्विनम् ॥१०॥

ná tvā de-
 vāsa āśata ná martyāso adrivalḥ | vīsvā jatāni śivasyabhī-
 bhūr asi ná tvā devāsa āśata ॥ 9 ॥ vīsvāḥ prītanā abhibhū-
 taram nāram sajñis tatakshur indram jajanis ca rājāse |
 krátvā vārishṭham vára āmūrim utógrām ójishṭham tavā-
 sam tarasvínam ॥ 10 ॥ ॥

O Lord of resplendence, Cherisher of noble deeds of strength, now that our loving devotion is expressed, may you delight us with your wholesome food and ample wealth. 6

O Lord of resplendence, turn us not away but share in our joy, you are our Protector, you are our Kith and Kin; turn us not away. 7

Sit with us, O resplendent, at the place of worship to cherish the Sweetness of our benevolent deeds. O bounteous Lord, sit beside us and render great protection to your praiser. 8

O Thunderer, neither divine forces nor mortals equal you by their acts; you surpass all beings by your might; even the cosmic powers are not equal to you. 9

The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to Shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, the Stalwart and the furious. 10

१० समी रेभासो अस्वरज्जिन्दुं सोमस्य पीतये ।
 स्वर्पति यदी वृधे धूतवतो व्योजसा समूतिभिः ॥११॥
 नेभिं नेमन्ति चक्षसा मैषं विश्रो अभिस्वरा ।
 सुदीतयो वो अद्विष्टिकौ तरस्विनः समृक्तभिः ॥१२॥
 तमिन्द्रं जोहवीमि मुघवानमुग्रं सुत्रा दधानुमत्रनिष्कुतं शर्वासि ।
 मंहिष्ठो गृभिरा च यज्ञियो बुवत्तेद्वाये नो विश्वा सुपथा कृणोतु वृशी ॥१३॥

sám īm rebháso asvarann índram sómasya pítáye | svár-
 patim yád īm vridhé dhritávrato by ójasa sám ütsbbih
 || 11 || nemím namanti cákshasā meskáum víprā abhisvárā |
 suditáyo vo adrúhó 'pi kárṇe tarasvinah sám ríkvabhih
 || 12 || tám índram johavimi maghávanam ugram satrá da-
 dbenam ápratishkutam śávánsi | māñbhisthó gírbhír á ca
 yajñyo vavártad rāyé no vísvā supáthā kriñotu vajrī || 13 ||

त्वं पुर इन्द्र चिकिदेन्ना व्योजसा शविष्टु शक नाशयध्ये ।
 त्वद्विश्वानि भुवनानि वज्रिन्यावो रेजेते पृथिवी च भीषा ॥१४॥
 तन्म ऋतमिन्द्र शूर चित्र पात्पो न वज्रिन्दुरिताति पर्षि मूरि ।
 कुदा न इन्द्र गृय आ दशस्येविश्वप्ल्यस्य स्पृहयाप्यस्य राजन् ॥१५॥

tvám púra indra cikṣd enā vy ójasā śavishthā śakra ná-
 bayādbyai | tvád vísvāni bhúvanāni vajrin dyávā rejeete pri-
 thivi ca bhishá | 14 | tám ma ritám indra śūra citra patv
 apó ná vajrin duritáti parshii bhúri : kadá na indra rāyá á
 dasasyer vísvápsuyasya sprihayayasya rājan | 15 | ३० |

The spiritually realized sages together Praise the resplendent that He may accept loving devotion. He is the lord of light and strength. He is observant of pious laws which enhance His strength and His protecting capacity. 11

At the first sight the realized sages bow to him, who is the circumference of the wheel. The priests worship with their praise the joy-bestowing Lord who is radiant and unhar-ming. May you also, full of earnestness, whisper in his ear your hymns. 12

Again and again I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May he draw nigh through our songs. He, the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us. 13

The resplendent Lord, the mightiest and resplendent, you verily know how to destroy those strongholds (of wickedness). By your strength, all the powers of the World tremble,—O thunderer, heaven and earth tremble with fear. 14

O Lord of resplendence, hero, assuming many forms, may your truth be my guard. Bear us, O most powerful, over our many sins as across waters. O radiant when will you honour us with covetable opulence which may be all-nourishing and manifold? 15

(१९) भाष्टनपतितर्वं सूक्ष्मं

(१ - १३) शाकशार्चस्यान्यं सूक्ष्मशाप्तिस्यो गुणेष ऋषिः । इन्द्रो देवता । (१ - १ , ५) प्रथमार्थे
सूक्ष्मवय्याण्याण्या क्रमधोर्मिह् , (५, १०-१) सामीवदाम्येकावशीर्णो क्रम् ,
(१, १२) नवमीवाचयोर्थं पूर्व उक्तिह् उम्दार्थं ॥

११० इन्द्रायं सामं गायत् विप्राय वृहुते वृहुते । धर्मकृते विप्रश्चिते पनुस्यते ॥१॥
त्वमिन्द्राभिभूतमि त्वं सूर्यमरोचयः । विश्वकर्मा विश्वदेवो महां असि ॥२॥
विभ्राजुञ्ज्योतिष्ठा स्वरुग्णच्छो रोचनं दिवः । देवास्ते इन्द्रं सुख्याय येमिरे ॥३॥
एन्द्रं नो गथि प्रियः संत्राजिदगोद्यः । गुरिर्न विश्वतेस्युः पतिर्दिवः ॥४॥
अभि हि सत्यं सोमपा उमे वृभूय रोदसी । इन्द्रासि सुन्दूनो वृधः पतिर्दिवः ॥५॥
त्वं हि शश्वतीनामिन्द्रं दुर्ता पुरामसि । हुन्ता दन्योर्मनोर्वृधः पतिर्दिवः ॥६॥

१११

Indraya sāma gayata vīpraya bṛihatē bṛihat | dharma-
kṛite vīpaścete paṇasyāye ॥ १ ॥ tvām indrabhībhūr asī tvām
sūryam aroceayāḥ | visvākarma visvādevo mahān asī ॥ २ ॥
vibhrājāḥ jyotiṣha svārāgachō rocanāp divāḥ | devas ta-
indra sakhyāya yemire ॥ ३ ॥ ēndra no gadhi priyāḥ satrā-
jīdāgobhyāḥ | girīr nā visvātās prithih pātir divāḥ ॥ ४ ॥
abhi hī satya somapā ubhē babbhūtha rōdasi indrasi sun-
vato vṛidhāḥ pātir divāḥ ॥ ५ ॥ tvām hī sāsvatmān indra-
darīta purām asī | hanta dāsyor nāmor vṛidhāḥ pātir divāḥ
॥ ६ ॥

१११ अथा हीन्द्रं गिर्वणं उपै त्वा कामान्मुहः संसूज्महे । उदेव यन्ते उदभिः ॥७॥
वार्णं त्वा युव्याभिर्वर्थेन्नि शूरं ब्रह्माणि । यावृध्यामं चिद्रिवो द्विवेदिवे ॥८॥

ādha bindra girvanya upa tva kaman mahaḥ sasrijmahe
udéva yanta udābhīḥ ॥ ७ ॥ vār na tva yavyabhit vārdhanti
gura brāhmaṇi । vāvridhvānīsam eid adriyo divē-dive ॥ ८ ॥

Sing a *Samān* hymn, a *Bṛhat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all knowing one and the one who loves to receive sincere devotion. 1

Your are the conqueror, O resplendent; you give splendour to the Sun; you are the creator of all things, the lord of all the divine powers, and the mighty. 2

O resplendent, you pervade the luminous realm of the sky, illuminating heaven by your splendour, and the divine powers submissively solicit your friendship. 3

Come to us, O resplendent, O beloved, a great triumphant, the whom none can cancel and lord of heaven, vast as a mountain spread on all sides. 4

O truthful cherisher of noble deeds, you surpass heaven and earth; O resplendent you are the fasterer of him who prepares the libation. You are the lord of heaven. 5

O resplendent, you are the stormer of many hostile cities, the destroyer of the infidels, the sustainer of mankind, the lord of heaven. 6

O resplendent, lover of hymns, we sent our earnest praises to you as people sporting in a water pool (splash their friends) with handful water. 7

As a lake swell with the rivers, so our praises, O hero, O thunderer, augment you as you grow more and more day by day. 8

युञ्जन्ति हरी द्विपुरस्य गाथ्योरौ रथे उरुद्युगे । इन्द्रवाहा कच्चेयुजा ॥१॥
त्वं ने इन्द्रा भैरं ओजो नृमण शतकतो विचर्षणे । आ वीरं पृतनाषहम् ॥१०॥
त्वं हि नः पिता वस्त्रे त्वं माता शतकतो वृभूविथ । अधा ते सुन्नमीमहे ॥११॥
त्वं शुष्मिन्पुरुहत वाजुयन्तमुप व्रुवे शतकतो । स नौ रास्व सुवीर्यम् ॥१२॥

युञ्जान्ति हारि इशिरास्य गथयोरानि राथा न्रियुगे । इन्द्रवाहा वारोयिजा ९ त्वाम् ना इन्द्रा भरानि ओ नृमिन्नाम्
सतकरो विचर्षणे आ विराम प्रितानश्चिदानि १० त्वाम्
हि नाल्पि पिता वासो त्वाम् माता सतकरो बह्बुविथा । अधा
ते सन्निमानहो ११ त्वाम् शुष्मानि परुहुता वजयान्ति
उपा ब्रुवे सतकरो । सा नो रास्वा स्विर्यामि १२ ॥२॥

(१०) नवनवलितम् भूतम्

(१-८) आष्टर्व्यान्य भूतस्याह्वासो नृपेष ऋषिः । इन्द्रो देवता । प्रणायः
(विपर्वं इहती, समर्चा सतोमुदती) एष्वः ॥

१॥ त्वामिदा ह्यो नरोऽपीष्टचिन्मूर्णेयः ।
स इन्द्र स्तोमवाहसामिह श्रुध्युप स्वसरुमा गंहि ॥१॥
मल्ल्वा सुशिष्ठ्र हरिवस्तर्दीमहे त्वे आ भूषन्ति वेधसः ।
तव श्रवांस्युपमान्युक्त्या सुनेष्विन्द्र गिर्वणः ॥२॥

Tvām idā hyo nérō 'pipyaa vajrin bhūrṇayah । sá in-
dra stómaवाहसाम iha śrudhy úpa svásaram á gahi ॥ १ ॥
mátsvā susípra harivas tād imahe tvé á bhūshanti vedhā
saḥ । táva śrávānsy upamány ukthyā sntéshiv indra girva-
ṇash ॥ २ ॥

With holy songs are yoked to the broad wide-yoked chariot,
carrying the resplendent Sun, the two horses moving at the
word-signal. 9

O resplendent, all beholding and bounteous, bring us
strength and valour; we solicit you the host over-powering
champion. 10

O giver of dwellings, you have been our father, and our
mother, O performer of hundreds of sacred deeds, we pray
for that happiness which is yours. 11

O Mighty selfless worker of hundreds of deeds, invoked by
many, I praise you, keen acceptor of offerings; may you
give wealth. 12

O thunderer, your rich and opulent worshippers—every
day, to-day and yesterday have been offering devotion;
which you have accepted. Listen to us O resplendent, who
offer you praise. May you please come to our dwel-
lings. ;

O Lord of vital faculties, handsome and fair, rejoice, we
pray to you. May your votaries come to you. O resplen-
dent, lover of songs, may your glories be exemplary and
claim our lauds. 2

श्रावन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
 वसुनि जाते जनेमानु ओजेसा प्रति भुग्नं न दीधिम ॥३॥
 अनर्शराति वसुदामुपे स्तुहि भुद्रा इन्द्रस्य रातयः ।
 सो अस्य कार्ये विधुतो न रोषति मनो द्रानाय चोदयन् ॥४॥
 त्वमिन्द्र प्रतृतिष्वभि विश्वा असि स्पृधः ।
 अश्वस्त्रिहा जनिता विश्वतूरसि त्वं तृयं तरुष्यतः ॥५॥
 अनु ते शुष्मी तुरथन्तमीयनुः क्षेणी शिशु न मातरा ।
 विश्वास्ते स्पृधः शथयन्त मन्यवे वृत्रं यदिन्द्र तर्वसि ॥६॥

śrāyanta iva sūryam viśvēd īndrasya bhakṣhata |
 vāsūni jaté janamāna ójasā prati bhāgām na dīdbima 3
 anarśarātiṁ vasudām-úpa stuhi bhadra īndrasya rātīyah |
 so asya kāmam vidhatot nā roshati māno dānaya codayan || 4 || tvām īndra prātūrtishv abhī viśva asi sprīdbah | asastibā janitā viśvatūr asi tvām tūrya tarushyatāh || 5 || ánu te śūshmam turāyantam iyatah kshoṇi śisum nā mātarā |
 viśvās te sprīdbah śnathayanta manyave vrītrām yād īndra tūrvasi || 6 ||

इत ऊती वो अजरै प्रहुतारमप्रहितम् ।
 आशु जेतारै हेतारं रुधीतमुमतूर्तं तुश्याकृधम् ॥७॥
 इष्टर्तारमनिष्टत्तं सहस्रतं शतमृति शतक्तुम् ।
 समानमिन्द्रमवसे हवामहे वसवानं वसुजुवम् ॥८॥

itā ūti vo ajāram prahetāram aprahitam | āśūm
 jētāram héta ram Rathitamam atūrtam tugryāvrīdhām || 7 ||
 ishkartāram áni shkritam sahaskritam satamūtim satākra-
 tum | samānām īndram ávase havāmahe vāsavānam vasū-
 jūvam || 8 || ७ ||

As the gathering solar rays proceed to the sun, so the vital principles clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share. 3

Praise him the bestower of wealth whose bounties are never evil; gifts of the Lord of resplendence are fortunate. He never fails in fulfilling the desires of His worshipper and always unhesitatingly gives boons. 4

O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies. O opposer, you beat down the opponents. 5

Heaven and earth follow your destructive forces as mothers to the child; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent. 6

Summon hither for protection; Him who never grows old, who is the repeller of enemies – himself never repelled. The resplendent Lord is swift in victory a good guide, the best of Charioteers, unharmed of any, the augmenter of water. 7

We solicit for our protection, resplendent, the consecrator of others but himself consecrated by none, source of strength, possessing hundred fold protection; possessing hundred fold knowledge, judicious to all, rich in wealth and granter of treasures. 8

(१००) शतमं शतम्

(१-१२) गायत्रीर्विषयाम्य सूक्ष्मस्य (१-२, १-३) प्रथमादित्यस्य पशुपादित्यमानाहृष्टां भार्गवो नेतः,
 (५-८) क्षुर्यादिपश्चात्योदेत्र फली । (१-७, १२) प्रथमादित्यमाना द्वादश्यादेत्रः, (८) भाष्टन्तः
 सुपर्ण इन्द्रो वा, (९) वदन्ता वद्यो इन्द्रो वा, (१०-११) द्वयस्तेकादिपश्चात्योदेत्र वाग्देवताः ।
 (१-१, १०-१२) प्रथमादिपश्चात्य द्वयस्त्यादित्यस्य च चिष्टुप्, (१) पश्या
 ब्रगती, (७-८) सप्तम्यादित्यस्य चानुहृष्ट इन्द्रासि ॥

१०१ अ॒यं ते एमि तु॑न्वा पुरस्त्वा॒दिष्वे॒ देवा अ॒भि मा॒ यन्ति॒ पुश्चात् ।
 यु॒दा महा॒ं दीधरो॒ भु॒ग्मि॒न्द्रादेन्मया॒ कृ॒णवो॒ वी॒योर्जि॒ ॥१॥
 दीधामि॒ ते॒ मधु॒नो॒ भु॒क्षमग्ने॒ ह्वितस्ते॒ भु॒गः॒ सु॒नो॒ अस्तु॒ सोमः॒ ।
 अस्त्वा॒ त्वं॒ देखिण्तः॒ सखा॒ मेऽधी॒ वृत्ताणि॒ जहृनावृ॒ भूरि॒ ॥२॥

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Ayám ta emi tanvā purástād vīśve devā abhí mā yanti
 pascāt | yadā máhyam̄ dīdbaro bhāgām̄ īndrād īn māyā
 kṛīṇavo vīryāni || 1 || dādhāmi te mādbhuno bhakshām̄ āgre
 hitās te bhāgāḥ sutō astu sōmab | āras ca tvām̄ īlakshīpa-
 tūḥ sākha me 'dhā vītrāṇi jaṅghānāva bhātri || 2 ||

प्र सु स्तोर्म भरत वाजुयन्त इन्द्राय सुत्वं यदि॒ सुत्यमस्ति॑ ।
 नेन्द्रो अ॒स्तीति॒ नेमे॒ उ त्व आहु॒ क ई॒ ददर्श॒ कमु॒भि॒ ई॒वाम ||३॥
 अ॒यमसि॒ जरितः॒ पश्य॒ मेह॒ विश्वा॒ ज्ञानान्य॒म्यसि॒ मुह्ला॒ ।
 श्रुतस्य॒ मा॒ प्रदिशो॒ वर्धयन्त्यादर्दिरो॒ भुवना॒ दर्दरीमि॒ ||४॥

prá sū
 stómaṁ bharata vājayánta īndrāya satyām̄ yádi satyām̄
 ásti | néndro astíti néma u tva āha ká im̄ dadarsa kám̄
 abhí shtavāma || 3 || ayám̄ asmi jaritaḥ pásyā mehá vīśvā
 játány abhy asmi mahná | ritásya mā pradis̄o vardhayanty
 ādardirō bhūvanā dardarīmi || 4 ||

I with my child come here before you along with all nature's bounties who follow behind me. O resplendent Lord when you keep my share of wealth for me, may you put forth your strength in my favour. i

I offer the elixir of the exhilarating drink first to you, let the effused enjoyable ambrosia be placed within you; may you be a friend on my right hand, then shall you and I cast down our all adversities. 2

O my companions, eager to put a fight against one's own evils, may you fervently offer sincere praises to the resplendent Lord. Since His name is Truth, He is personified truth. Only the agnostic says, "There is no Lord Resplendent. Is there any who has ever seen him? Whom shall we praise?" 3

"Here I am, O worshipper, behold me here; in my greatness I surpass all that exists. The holy commandments magnify me by their laudations, rending with strength I rend th - World's as under". 4

आ यन्मा वेना अरुहन्तस्युं एकमासीनं हर्यनस्य पृष्ठे ।
 मनभिन्मे हृद आ प्रत्यवोचुदचिंकदुल्लिङ्गुमन्तः सर्वायः ॥५॥
 विशेषा ते सर्वेषु प्रुवाच्या या चकर्थं मधवन्निन्द्रं सुन्दूते ।
 पारावतं यत्पुरसंभूतं वस्यापावृणोः शरुभायुं क्रिपिवन्धवे ॥६॥

ā yān mā venā aruhann
 ritāsyān ēkam āśinām haryatāsyā pṛishṭhē | mānaś cīn me
 brīdā a prāty avoedā āeikradāū chīṣumautah sākhāyah
 5 | visvēt tā te sāvanešlu pravāeyā yā eakārtha magha-
 vanu indra sunvatē | pārāvatam yāt purusambhṛitam vāsv
 apāvīṇoh sārabhaya rishibandhave || 6 ॥

७॥ प्र नूनं धावता पृथङ्केह यो वो अवावरीत् ।
 नि षी वृत्रस्यु मर्मणि वज्रमिन्दो अपीपतत् ॥७॥
 मनोजवा अयमान आयसीभतरत्पुरम् ।
 दिवै सुपुर्णो गत्वाय सोमै वृजिणु आभरत् ॥८॥
 सुमुद्रे अन्तः शीथत उद्धा वज्रो अभीवृतः ।
 भरत्यसौ संयतः पुरःप्रश्वरणा वृलिम् ॥९॥
 यद्वाग्वदन्त्यविचेत्तुनानि राष्ट्री देवानां निष्प्रसादं सुन्द्रा ।
 चतत्वं ऊर्जं दुदुहे पर्यासि कं स्विदस्याः परमं जगाम ॥१०॥

prā nūnām dhāvatā pṛīhañ nēlbā yō vo ávāvarit | nī
 shīm vṛītrāsyā mārmaṇi vājram īdro apīpatat || 7 || nāno-
 javā īyamāna īyasiṇi atarat pīram | dīvam suparṇo ga-
 tvāya sōnam vajriṇa ābhārat || 8 || samudré antāḥ ṣayata
 udnā vājro abhīvṛitaḥ | bhārānty asmai samyātaḥ purāḥ-
 prasravaṇā balim || 9 || yād vāg vādānty avicetanāni rāshītī
 devānām nishasāda mandrā | cātasra ūrjaṇa duduhe páyānsi
 kvā svid asyāḥ paramām jagāma || 10 ||

When the lovers of sacred laws approach me, while I sit alone across Nature's Splendour, then my mind within proclaims to my heart, "my friends with their children are calling and crying for me." 5

Verily all those your deeds; O bounteous Lord, are to be declared at prayer halls, which you have achieved for him who offers libations. Verily you open the gate of paradise for the austere sage and his kith and kin. 6

Now haste severally and individually forward; he, your opponent, is not here who stopped your way,—has not the Lord of resplendence let fall His thunderbolt in the very vitals of that evil your enemy? 7

Rushing swift with the speed of thought, he, the falcon, the bird of wisdom, passes through the iron fort; then having gone to heaven, he brings the ambrosia to the thunderer. 8

The thunderbolt of punitive justice lies in the midst of the firmament with the cosmic waters compassed round about; and the enemies flying in front of the battle, bring offerings of submission to it. 9

When the divine speech, the queen, the gladdener of the divine forces, is enshrined uttering things not to be comprehended, she milks drink and sustenance for the four quarters of the earth. But whither now does her best portion vanish? 10

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पूशवो वदन्ति ।
सा नौ मन्द्रेष्मूर्जं दुहाना धेनुर्वाग्मानुपु सुषुतैतु ॥११॥
मर्ये निष्ठो यितुं वि केमस्तु योऽवृहि ल्योके वत्राय विष्कर्मे ।
हनांव यृत्रे रिणचावृ मिन्थनिन्द्रस्य यन्तु प्रसुते विस्तृष्टाः ॥१२॥

devīm vācam aja-
nayanta devas tām visvārūpāḥ paśivo vadanti | sā no
mandrésham ārjat dūhānā dbenūr vāg, asmān ūpa sūshṭu-
taitu ॥ 11 ॥ sākhe vishṇo vitarām vi kramasva dyauḥ dehī
lokām vājrāya vishkābbe | hānāva vṛitrām riṇacāva sindhūn
īndrasaya yantu prasavē visriṣṭāḥ ॥ 12 ॥

(१२३) एकोनरथानन्तम् भूतम्

(१ - २) वाचमादिष्मान्य भास्तो भूमदधिक्षिणिः । (२ - ४, ५) प्रथमादिष्मान्यां पश्यन्ताः
पादवरण्य व विग्रावन्ती, (१ - ६) पञ्चमादिष्मान्यावरादन्य पठनाधारित्याः, (३ - ८) सप्तमादिष्मान्यो-
ग्धनां (१ - १, १) नवमादिष्मान्योवरादन्यः, (१ - १, २) एकादशीदहृत्याः सूर्यः, (१, ३) बयोददया
ग्राः, वृत्यग्रभा या, (१, ४) चतुर्दशाः पठमानः, (१ - १, ५) पञ्चदशीपोददयोऽग्नीर्विनाः ।
(१ - २, १ - १, २) प्रथमादिष्मान्यावरादन्योऽग्नीर्विनाः पश्यन्यादपात्राम् प्रगायः (विष्ववां हृती,
ममवां भनोऽपात्री), (३) त्रितीयाग्ना गायवर्णः, (५) चतुर्दशाः सतोऽपात्री, (१, ३)
पराददया शूलानी, (१ - १, ६) चतुर्दशीपोददयान्य न विष्पु लम्हासि ॥

ऋधग्रित्था स मर्त्यैः शशुमे देवनानये ।
यो तूनं मित्रावरुणावृभिष्टय आचुके हृव्यदातये ॥१॥
वर्षिष्ठक्षत्रा उरुचक्षसा नग गजीना दीर्घश्वृत्तमा ।
ता चाहुता न दुंसना रथर्यनः सुकं सूर्यस्य गुश्मिभिः ॥२॥

101

Ridhag itthā sā martyāḥ śasāmē devatātaye | yō nūnām
mitrāvāruṇāv abhishtaya āeakrē havyādātaye ॥ 1 ॥ várshish-
thakshatrā urueakshasā nāra rājānā dirghasruttamā | tā
nābūtā nā dañsanā Ratharyataḥ sakām suryasya rasomihili
॥ 2 ॥

The divine powers produce the goddess of speech; even animals of every kind utter some words; may She, the speech, the all-gladdening cow, yielding food and drink come to us, worthily lauded. 11

O all-pervading Lord, my comrade, stride forth lustily; O heaven, make room to contain the bolt of lightning. Let us smite dark demon of evil, let us free the rivers; let them flow free at the command of our resplendent Lord. 12

101

The offerer of worship who succeeds in invoking the Light and Bliss for the attainment of his desires, in truth consecrates the oblation for the cosmic sacrifice. 1

Those two leaders (Light and Bliss) of cosmic forces, who are great in might, far-seeing, resplendent and most far-hearing, perform their deeds like two arms, by the help of the rays of the Sun. 2

प्र यो यां मित्रावरुणाज्ञिरो दृतो अद्रवत । अयःशीर्षा मदेरघुः ॥३॥
 न यः संपून्ते न पुनर्हवीतवे न मंवादाय रमते ।
 नम्माद्वा अय सम्भैरस्त्वयन् शुहृभ्या न उक्ष्यतम् ॥४॥
 प्र मित्राय प्रार्थ्यम् सच्चुर्थ्यंसुनायमो ।
 वृष्टुर्थ्यं वर्णं लन्तं वर्चः स्तोत्रं गजंसु गायत ॥५॥

prá yó vam mitrāvaruṇājíro dató adravat | áyahśursha
 máderaghuh ³ ná yah̄ sampricche ná púnar hávitave ná
 samvādāya rámate | tásman no adyá sámriter urushyatam
 bāhūbhyaṁ na urushyatam ⁴ | pra mitrāya praryamne
 sacathyam ritāvaso | varuṇhyam várune chāndyaṁ vāca
 stotram̄ rajasu gayata ⁵ ॥६॥

६३॥ ने हिन्दि अरुणं जेन्यं वस्त्रेकं पुत्रं तिसृणाम् ।
 ने धामान्युसृता मत्यीनामदेव्या अभि चक्षते ॥६॥
 आ मे वचांस्युद्यता युमत्तेमानि कल्यां ।
 उभा योनं नासत्या मुजोपस्ता प्रति हृच्यानि गीनये ॥७॥
 गुनि यहामरक्षम् हवामहे युवाभ्यां वाजिनीवस् ।
 प्राची होत्रा प्रतिरस्त्वयितं नग गृणाना जुमदमिना ॥८॥
 आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः ।
 अन्नः पुवित्रे उपरि श्रीणुनोऽप्यं शुक्रो अ॒यामि ते ॥९॥

té hinvinre aruṇām jénymam vasy ékam putram̄ tisṛyana ¹
 té dhāmān̄y ariyita mártyanam ádabihha abhi eakshate ² ⁶
 à me vácānsy idiyata dyumáttamani kártvā ³ ubhi yatalam̄
 násatya sajóshasā prati havyāni vitāye ⁷ ⁸ ritim̄ yid vam̄
 arakshásam̄ hávamahé yuv; bhym̄ vajim̄vasu ⁹ práem̄ hó-
 trām̄ pratirántav itam̄ nari griñana jañadagnina ⁹ à no
 yajñām̄ divisprīsam̄ vāyo yah̄ suvannabhih̄ ⁹ autáh̄ paví-
 tra upári śrīñān̄ ³ yám̄ šukro ayam̄ te ⁹ ¹

O light and bliss, the one who hastens to appear before you, becomes the messenger of Nature's bounties; he wears an iron head and exults in his wealth. 3

He whom no man questions nor summons back, who waits not for dialogue—defend us today from him and from his encounter; defend us from his arms. 4

O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to these radiant divine forces. 5

It is these who inspire one radiant and victory giving source of strength for the three regions; they are invincible and immortal, and survey all the abodes of mortal men. 6

O ever true divines, come hither with accordant mind to listen to my uplifted glorious praises and my rites; come to partake of my offerings. 7

O Lords of great Wealth, when we solicit your bounty, that wealth which demons cannot thwart, then, both of you O leaders of our ceremonies, directed and adored by enlightened preceptors come to us, furthering our most ancient and glorious praises. 8

Come, O Lord of Vitality, to our heaven reaching prayers with its beautiful hymns of praise. This bright elixir of devotion has been kept aside and poured out for you through the purifying strainer. 9

वेत्सच्चुर्युः पृथिभी रजिष्टे: प्रति हृव्यानि वीतये ।
अधा नियत्वं उभयत्य नः पित्रु शुचिं सोमं गवाश्चिरम् ॥१०॥

vety adhvar-
vuh pathihhī rājishthaih prati havyāni vitaye | ádhā niyantva
ubhayasya nah piba śūcim sōmam gāvashram ॥ 10 ॥ 7 ॥

"११ बप्महौं असि सूर्य बलादित्य मृहौं असि ।
मृहस्ते सुतो महिमा पनस्यतेऽज्ञा देव मृहौं असि ॥११॥
बट सूर्य श्रवसा मृहौं असि सुत्रा देव मृहौं असि ।
मृहा देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥१२॥
इयं या नीच्युकिणी रूपा रोहिण्या कृता ।
वित्रेव प्रत्यदर्श्यायुत्यन्तर्दूशतु ब्रह्मषु ॥१३॥
प्रजा ह तिक्तो अत्यार्थमीयुर्व्युत्या अर्कमुभितो विविश्चे ।
बृहद्व तस्यो भुवनेष्वन्तः पर्वमानो हुरितु आ विवेश ॥१४॥

bāñ mahān asi sūrya bāl āditya mahān asi | mahās te-
. satō mahimā panasyate 'ddhā deva mahān asi ॥ 11 ॥ bāt
surya śrāvasa mahān asi satrā deva mahān asi | mahna de-
vānam asuryāh purohito vibhū jyotiś adābhyaṁ ॥ 12 ॥ iyām
yā nīcy arkīnī rūpā rohinya kṛitā | citréva praty adarsy
ayaty antar dasāsnu bahūshu ॥ 13 ॥ prajā ha tisro atyayam
iyur ny īuyā arkām abhito vivisṛte | bṛihād dha tasthau
bhūvaneshv antāh pāvamāno harita ā vivesa ॥ 14 ॥

The ministrant priest comes by the straightest paths to realise divine experiences of spiritual joy. Then, O lord of the Vital World, may you have both the drinks, one the elixir of pure devotion and the other, which is mixed with the milk of dedicated actions. 10

Verily, you are great, O radiant sun; verily, you are great O eternal, the greatness of the great one, we adore; Verily you are great, O supreme God. 11

Verily, O Sun, you are great in fame; O divine, you are indeed mighty among the divine forces in might. You are the destroyer of the wicked and the preceptor. Your glory is wide-spread and unconquerable. 12

She (dawn) bending lowly downwards, clothed in red hues and rich in rays, is seen advancing with various tints to the ten regions spread out like arms. 13

Three kinds of manifested Nature's Creatures—move across our sight. The others enter around the cosmic glows. The mighty Lord (the Sun) stands within the Worlds; wind, the purifier embraces all the quarters of space. 14

माता रुद्राणां दुष्टिता वस्त्रानां स्वसादित्यानाम् मृतस्य नारिः ।
प्र नु वौचं चिकितुषे जनाय मा गामभाग्नामदिति वधिष्ठ ॥ १५ ॥
वचोविदं वाचमुदीरयेत्ति विश्वाभिर्युभिरुपुतिष्ठमानाम् ।
देवीं देवेभ्यः पर्युश्णि गामा मावृक्त मत्यौ दुग्रचेत्ताः ॥ १६ ॥

mala

rudraṇām̄ duhitā vāsūnām̄ svāśadityanām̄ amritasya nābhīḥ
prā nū vocam̄ eikitūshe jānāya mā gām̄ ānāgām̄ aditīm̄ va-
dhishtā । 15 । vacovidām̄ vācam̄ udīrāyantīm̄ viśvābhir dbi-
bhīr upatishthamānām̄ । devīm̄ devēbhyaḥ pāry eyūshīm̄
gām̄ अं māvrikta martyo daibhracetāḥ ॥ 16 ॥ ० ॥

(१०२) इमुत्तरात्मतम् सूक्तम्

(१-२२) शारिताकृष्टस्याम्य सूक्तम् भाग्नः शयोर्गो वार्षेत्यत्यः पातको शारिर्णा, सहस्रः
तुली एवतिपरिही वा तपोरम्बुद्धे वा ऋषिः । भग्निरेवता । गायपी उन्द्रः ॥

१०२ त्वमेति ब्रह्मयो दधामि देव दुशुषेऽपि । कुविर्गृहपतिर्युवा ॥ १ ॥
स न ईळानया सुह देवौ अमे दुवस्युवा । चिकित्सानुवा वैह ॥ २ ॥
त्वया ह स्वद्युजा वृयं चोदिष्ठेन यविष्ठ्य । अुभि ष्मो वाजसातये ॥ ३ ॥
अुर्वभूगुवच्छुचिमध्यानुवदा हुवे । अुमि संमुद्रवाससम् ॥ ४ ॥
हुवे वातस्वनं कुवि पुर्जन्यकन्यं सहः । अुमि संमुद्रवाससम् ॥ ५ ॥

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Tvám agne brihád vayo dādbāsi deva dāśushe । kavir-
grīhāpatir yúvā ॥ 1 ॥ sá na śānayā sabā devānū agne duva-
sývā । eikid vibhānav ā vaha ॥ 2 ॥ tvāyā ha svid yujā va-
yām cōdīshthena yavish्यa । abhi shmo vājasātaye ॥ 3 ॥
aurvabhrīguvāc chūcim apnavānavād ā huve । agnīm sam-
udrāvāsasam ॥ 4 ॥ huve vātasvanam kavim parjányakrandyam
sāhab । agnīm sanudrāvāsasam ॥ 5 ॥ ० ॥

She is like the mother of the cosmic Forces, the daughter of the cosmic Matter, the sister of cosmic Energy, the centre of the ambrosia—I address to men of wisdom—kill not her, the sinless inviolate COW. 15

The divine cow, herself is skilled in eloquence, gives speech to others, who comes surrounded by every kind of utterance, who helps me for my worship of the divine forces, it is only the fool that abandons her. 16

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O divine adorable Lord, every young, wise, Protector of the household, it is you who give abundant food to the worshipper. 1

O all-wise resplendent adorable Lord, may you bring Nature's bounties hither with our reverential hymn of praise. 2

O ever-youthful, with you as our ally and inspirer of wisdom, we overcome all hurdles for the attainment of food and vigour. 3

The one who is like an austere sage and like an honest toiler—such a pure fire-divine pervading the entire space of firmament, I invoke. 4

The one who is most wise and who roars like wind along with a loud thunder of the cloud—such a fire-divine, pervading the entire space of firmament, I invoke. 5

॥ आ सुवं सवितुर्यथा भगस्येव भूमि हुवे । अ॒मि संमुद्रवाससम् ॥६॥
 अ॒मि वो वृधन्तमच्चरणौ पुरुतमेम् । अच्छा नप्ते सहस्रते ॥७॥
 अ॒यं यथा न आभुवत्त्वष्टा रुपेत् तक्ष्या । अ॒स्य कल्पा यशस्वनः ॥८॥
 अ॒यं विश्वा अ॒मि ग्रियोऽमिद्वेष्टु पत्यने । आ वाज्ञेन्यं नो गमत ॥९॥
 विश्वेषामि॒ह स्तुहि होनृणां युक्तस्तमम् । अ॒मि वृजोतु पृच्छम ॥१०॥

ā savām̄ savitūr yathā bhāgasveva bhuñjīt̄ huve | agnīm̄
 samudrāvāsasam ॥ 6 ॥ agnīm̄ vo vṛidhāntam adhvārānām̄
 purūtāmam̄ | āchā nāptre sāhasvate ॥ 7 ॥ ayām̄ yātha na
 abhīvat tvāshṭā rāpēya tākshya | asya krātvā yāsasvataḥ
 ॥ 8 ॥ ayām̄ viśvā abhī śriyā 'gnir devēshu patyate | ā vājair
 ūpa no gamat ॥ 9 ॥ viśvesham̄ iha stuhi hōtrinām̄ yaśāsta-
 mam̄ | agnīm̄ yajñeshu pūrvyam̄ ॥ 10 ॥

श्रीर पावकशोचिषु ज्येष्ठे यो दमेष्या । दीर्घश्रुत्तमः ॥११॥
 तमवैन्तं न सानुसिं गृणीहि विप्र शुभ्मिणम् । मित्रं न यानुयज्ञेनम् ॥१२॥
 उपे त्वा जामयो गिरे देविशानीहृषिष्ठतः । ग्रायोरनीके अम्बिरद ॥१३॥

śrīr pāvakāśocisham̄ jyēṣṭho yō dāmeshvā । dīdāya
 dirghaśrūttamah- ॥ 11 ॥ tām̄ ārvantam̄ nā sānasim̄ gṛīṇibhi^१
 vipra śubhmiṇam̄ | mitrām̄ na yātayājjanam ॥ 12 ॥ ūpa tvā
 jāmāyo gīro dédisatir havishkṛitah । vāyōr ānike asthiran
 ॥ 13 ॥

The one who is like the productive power of creator and like the Lord of grace and showerer of bliss—such a fire-divine, pervading the entire space of firmament, I invoke. 6

At our solemn rite, free from violence, I call to the fire-divine—the one wide-spreading, most abundant and mighty, for attaining courageous grandson (brave progeny). 7

May He stand by us as a creator and through His power shape us into an exemplary model and may we find glory through His art. 8

The fire-divine is supreme surpassing the glory of other Nature's bounties; may he come to us with abundance of food. 9

May you praise him who is the most glorious of all the ministrant priests. The fire-divine is foremost at all places of worship. 10

(May we praise the fire-divine) who is pure light, and pervades all, is the eldest, and shines in all homes; he is the swiftest to hear from far away. 11

O sage glorify him who wins the battle like a strong steed; and who like a friend conquers all over adversities. 12

The sister hymns full of divine wisdom rise to you proclaiming your glories; they stand kindling you in the presence of cosmic vitality. 13

यस्य क्रिधात्ववृतं बुहिस्तुस्थावर्सदिनम् । आपश्चिन्निदंधा पुदम् ॥१४॥
प्रदं देवस्य मील्लुषोऽनाधृष्टभिरुतिभिः । भद्रा सूर्ये इयोपुदक ॥१५॥

yásya tridhátv ávritam̄ barhis tasháv ásam̄dinam̄ |
āpas̄ cīn ní dadhā padám̄ , 14 || padám̄ devasya milhishó
'nādbrishṭābhīr̄ ûtibhīb̄ | bhadrá súrya ivopadrik̄ 15 || u .

"१६" अमे धृतस्य धीतिभिस्तेषानो देव शोचिपा । आ देवान्वाक्षु यक्षि च ॥१६॥
त त्वाजनन्त मातरः कवि देवासो अङ्गिरः । हृव्यवाहमर्त्यम् ॥१७॥
प्रचेतसं त्वा कुवेऽमे दूनं वरेष्यम् । हृव्यवाहं नि पंदिर ॥१८॥
नहि मे अस्त्वच्या न स्वधिनिर्वनन्वनि । अश्वताहगभरामि ते ॥१९॥
यदश्वि कानि कानि चिदा ते दारूणि दुधमसि । ता जुपस्व यविष्य ॥२०॥
यदत्युपजिह्वा यद्ग्रो अतिसर्पनि । सर्वं तदम्नु ते धृतम् ॥२१॥
अुमिमन्धान्ते मनसा धिये सचेत् मर्त्यः । अुमिर्धि विवस्यमिः ॥२२॥

agnē ḡbriṭāsyā dhiūbhīs tepano deva śeśihā | a devan
vakshi yākshī ca 16 tam̄ tvājananta metrah̄ kavayे वे-
vāso aṅgirah̄ | havyavāham̄ āmartyam̄ ॥१७॥ pracetasaṁ tva
kavé 'gne dhiūtam̄ vāreṇyam̄ | havyavāham̄ ni śedire ॥१८॥
nahi me asty aghnīyā nā svādhitir vārenvatī | āthaitadṛje
bharāmi te ॥१९॥ yād agne kāni kāni eid a te darūni dadh-
māsi | tā jushasva yavishṭhya ॥२०॥ yād atty upajihvīka
yād vāmrō atisārpati | sarvam̄ tād astu te ghyitām̄ ॥२१॥
agnīm̄ indhano menasa dhiyam̄ succeta mārtyah̄ | agnīm̄ idhe
vivāsvabhib̄ ॥२२॥ ॥१॥

The cosmic waters find their place in him for whom the triple uncovered, but unbound firmament is established. 14

Highly pleasant is the place of the supreme God who pours forth all desires with His inviolable protections; auspicious in His appearance like the Sun. 15

O fire-divine, blazing with radiance through our oblation of pure butter, bear our sacrifice to Nature's bounties and honour them. 16

Nature's bounties, as mothers, have borne you, O fire-divine, the seer, the immortal and the bearer of the oblation. 17

O all-wise fire-divine, the seer, the messenger, the most excellent, the bearer of the oblation, the enlightened sages enshrine you at the altar. 18

Neither Cow I have, nor axe with me for cutting the wood, inspite of it, I have come to you to offer my sincere devotion. 19

Most youthful fire-divine, whatsoever fuel that we offer to you, may you be pleased there-with. 20

Whatever timber the white ant has gnawed or whatever the emmet has infested—may it all be welcome to you as butter. 21

Let a man, when he kindles fire ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests. 22

(१०३) श्रुतशतनम् ततम्

(१-१५) चतुर्दशवर्षस्यान्प सूक्ष्म्य काण्ड मोभार्केपिः । (१-१३) प्रथमादिवर्णादभवांविति । १३ अन्ते देवाभासामनो देवतः । (१-४, ६) प्रथमादिवर्णादभवांविति । (४) प्रथमपा विग्रहापा ।
 (७, ९, ११, १३) सप्तवीनकन्येकावलीक्षयोऽग्निनां ननोद्दृष्टीं, (१-१३) गणेशादग्नेये ।
 कक्षप . (१०) दक्षम्या हर्मन्यना गायत्री, (१-१) चतुर्दशवर्णानुप ऋद्वाम ॥

१०३

अदैशि गान्तुवित्तमे यस्मिन्ननान्यादुदुः ।
 उपेषु शु जातमार्यस्य वर्धेनमुम्भि नक्षन्त नो गिरः ॥१॥
 प्र देवोदासो अस्मिदेवाँ अच्छ्रु न मुम्भना ।
 अनु भानरै पृथिवीं वि वायुन तुम्हो नाकम्य मानवि ॥२॥
 यस्मादेजन्त कृप्रयश्चर्कृल्यानि कृष्णनः ।
 सहस्रां मेघसानामिव तमनाम्भि धीभिः नपर्यन ॥३॥

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Adarsi gātuvittamo vāśmin vratāny adadhuḥ | upo shujatāmī āryasya vārdhanām agnīmī uakshanta uo grahā ॥
 prā daivodaso agnit devau ācha na maipūraṇā anu uacī
 ram pṛithivīm vī vāvritte tasthān uakasya sanāvī ॥२॥ vī
 smād réjanta kṛishṭāyaś earkṛityāni kṛiṇyatāḥ salastrasām
 medhāsātāv iva tmānāgnim dhihīlīh saparyata ॥३॥

प्र यं राये निर्विष्टि मतो वस्ते वम्भु दाश्नेत ।
 स वीरं धत्ते अम उवधश्चसिनुं त्वनो सहस्रगोपिणीम ॥१॥
 स हुल्लहे चिदुभि तृणत्ति वाज्मवीना म धत्ते अक्षिनि श्रद्धः ।
 त्वे देवता सदा पुरुषम्भु विश्वा शुमानि धीमहि ॥२॥

prā yām
 rayé nīnīshasi mārto yās te vaso dāsat | sā virām dhatte
 agna ukthāsāsānīm tmānā sahaśrapośihīnam ॥४॥ sā dṛiṣṭhe
 cid abhi trimatti vājam ārvatā sā dhatte akshiti śrāvah ॥
 tvē devatrā sādā parūvaso vīśva vāmāni dhīmahi ॥५॥

Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and wisest, and is the furtherer of the works of pious men. ,

Fire-divine when invoked during the sunshine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven. 2

Men tremble (on account of the uncertainty of success) while they incessantly devote to the sacred sacrifices, unmindful of that, may you continue to devoutly worship in the solemn rite the adorable Lord the bestower of thousands of blessings. 3

O fire-divine bestower of dwellings the mortal whom you wish to lead the opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and a lord of great wealth. 4

O Lord of vast wealth, he (the devotee) with his vigour wins wealth stored even in the strong-holds of enemy and gains unperishable fame. O Lord, in your divine protection we constantly obtain all our cherished treasures. 5

१४५ यो विश्वा दयते वसु होतो मन्द्रो जनानाम् ।
 मध्योर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्यग्नये ॥६॥
 अश्वं न गीर्भी रथ्यै सुदानंवो मर्मज्यन्ते देवयदः ।
 उभे तोके तनये दस्त विशपते पर्णि राथो मन्द्रोनाम् ॥७॥
 प्र मन्द्रहित्याय गायत ऋतान्ते वृहुते शुक्रशोचिषे । उपस्तुतासो अग्नये ॥८॥

yó vīsvā dāyate vásu hótā mandrō jánānām | mādhib
 nā pātrā prathamāny astmai prá stōmā yanty agnaye ॥
 asyam nā gīrbhi rathyāmp sudānavo marmijyānte devayā-
 vah | ubhé toké tānaye dasma vīspate párshī rádho ma-
 ghonam ॥ 7 ॥ prá mādhibhāya gāyata rituvne brihaté su-
 krāśocishe | upastutāsu agnaye ॥ 8 ॥

आ वैसते मन्द्रवा वीरव्यग्नः समिद्दो द्वृम्न्याहुतः ।
 कुविन्नो अस्य सुमतिर्वीयुत्यच्छ वाजेभिरुगमत् ॥९॥
 प्रेष्टसु प्रियाणी स्तुष्यास्तुवानिधिम् । अग्निं रथानां यमेम् ॥१०॥

ा वैसते maghāva vi-
 rāvad yásah sāmīddho dyumny áhutah | kuvin no asya su-
 matir nāviyasy áchā vajebhir āgāmat ॥ 9 ॥ prēshthām u-
 priyāñāmp stuhy asavātithim | agnīm rātbānām yāmam
 ॥ 10 ॥ १० ॥,

May our praises like the principal cups of the exhilarating elixir of devotion proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men. 6

The liberal worshippers honour you with their songs as the steed harnessed to the chariot. O Lord of men, grant wealth to us, to our children and grand-children. 7

O Chanters, sing forth to the mighty adorable Lord who is most bounteous, observant of truth and radiant with His resplendence. 8

The opulent, glorious and adorable Lord when worshipped and enkindled, pours fourth on his devotees abundance of food along-with progeny; may his ever-fresh favour continually come to us with all kinds of strength. 9

Praise, O singer of hymns, the adorable Lord, the dearest guest of our friends, and the controller of the cosmic chariot. 10

४१८॥

उदिता यो निदिता वेदिता वस्वा यज्ञियो वृवर्ननि ।
 दुष्टा यस्य प्रवृणे नोर्मयो धिया वाजुं सिषासतः ॥११॥

मा नौ हणीतामतिंथिर्वसुरमिः पुरुप्रशम्नत पृष्ठः । यः सुहोता स्वध्वरः ॥१२॥

मो ते रिष्ण्ये अच्छोक्तिभिर्वसोऽम् केभिश्चिद्वैः ।
 कीरिश्चुद्वि त्वामीदृ दृत्याय गतहृच्यः स्वध्वरः ॥१३॥

आमै याहि मरुत्सवा ल्लभिः सोम्यर्यानये ।
 सोभर्यु उप सुषुनि माद्यम्बु स्वर्णरे ॥१४॥

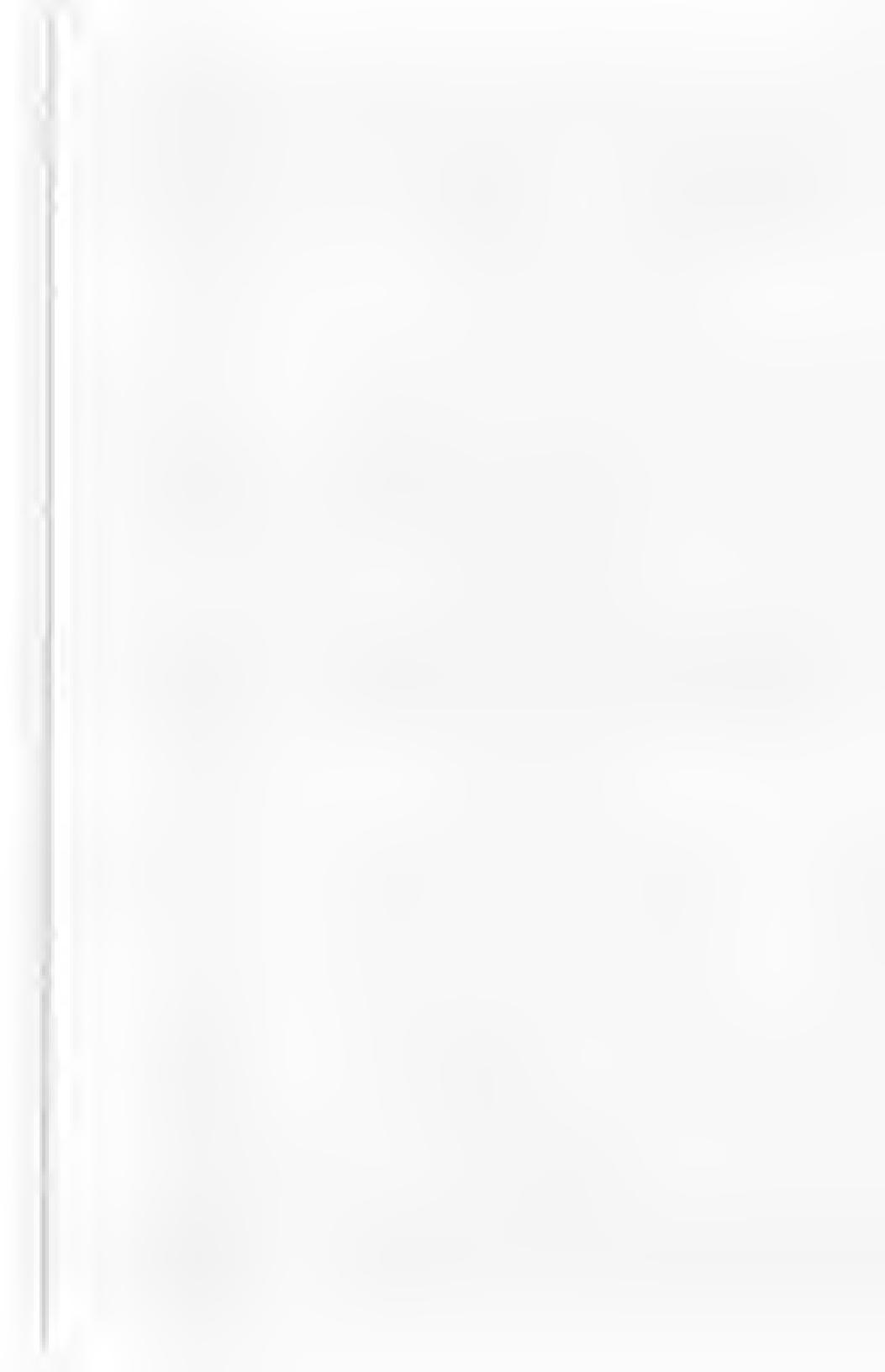
uditā yō nīlitā vēdita vasv a yajñivo vavārtati | dush-
 tārā yásya pravaṇe nōrmayo dbiyā vajam sishāsataḥ || 11 ||
 mā no hṛiṇitām átithir vasur agnibhū puruprasastā eshāḥ |
 vāḥ suhótā svadhvarāḥ || 12 || mó té rishau yé áchoktibhir
 vasó 'gne kēbhīś eit̄ evaibh | kiris eit̄ dhī tvām it̄te dū^१
 tyāya rātāharyāḥ svadhvarāḥ || 13 || ágne yāhi marūtsakhā
 rudrébhiḥ sómapitaye | sóbharya úpa sushtutum mādāyasva
 svārpate || 14 || १५ ||

He is the explorer of treasurer open and concealed, and brings them hither. When He rushes to fight with evil, His power is hard to be checked like waves of rivers rushing down a declivity. 11

May none obstruct adorable lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature's bounties and skilled in cosmic sacrifice. 12

O adorable Lord, giver of dwellings, let not those be harmed who approach you in whatsoever manner with hymns of praise, may you become the envoy of the Worshipper who offers his libation and duly performs sacrificial acts and praises you. 13

O adorable Lord, friendly to vital powers, come with cosmic vitality to cherish our loving devotion; come to bless the praises virtuous devotee; delight yourself at our solemn rite. 14



NOTES

**Book 8
Hymns 41-103**

**अष्टमं मण्डलम्
सूक्तानि ४१—१०३**



NOTES ON BOOK No. 8

Hymn-41

For verse 2, see Nir.X.5.

2. Nabhakasya, नाभाकस्य, of the pain daspiser; See नभाकर्त्तव्य VIII.40.4.

Sapta-svasa, seven sisters; see also VI.61.10 (सप्तस्वसा सप्तार्थि॒ पञ्चग्राणः
मनोवृद्धि॑ इति॒ स्वसेत् पस्याः सा॒ सरस्वती॒ सरसादार्थी॑) —Daya. On VI.61.10—The seven means: five vital breaths, mind and intellect; सप्तस्वसारथ्य—Nir. X. 5; also seven kinds of metre or speech: सप्तिमः पारिषः “I praise him who possesses seven sisters at the birth of rivers, and who belongs to the middle region, with noble speech, hymns of the manes, and panegyrics of Nabhaka at the same time. Let all others be killed.” (पिरा गौत्यास्तुत्या, with speech, i.e. song or eulogy, पितृणां च मन्त्रिषः, पठनीयैः स्तोर्यैः, equal to the respectable hymns of the manes and the panegyrics of Nabhaka—नाभाकस्य प्रकस्त्रिषः, at the same time Nabhaka was a seer, ऋचिनिकोश शश्व, who in his speech, called him one having seven sisters at the birth of these flowing rivers—अ॒ स्पन्दयानामातामातृपूर्णैष्ये॑ सप्तस्वसारथेनमाह॑ पारिषः॒ स मध्यम॑ इति॒ निरच्यते—He, Varuna, is called one belonging to the middle region; मध्येष एव भवति, now this is he himself, नभाकर्त्तव्यके रूपे, let all others be killed. By all others is meant, who bear enmity to us, who are evil-minded, i.e. whose minds or whose thoughts are sinful,—या॑ भूवलन्यके सर्वे॑ ये॑ नो॑ द्विष्टिं॑ पार्षदिषः॑ पापसंकल्पा॑—Nir. X. 5.

Nabhakasya, also means “of the sky covered with clouds”—
नभाकर्त्तव्याकाशस्य (नाभाकः नभते वरकर्त्ता—Nigh. II.19).

Pitrinam, पितृनाम, of the seasons (भूत्यो वे॑ पितृरः—SBr. II. 4.1.32. The colour of lighting (विद्युत) at the beginning of the rainy season (month of असाधा, आषाढ) indicates the forth-coming season:

वाताय॑ कर्मिता॑ विद्युतपापाति॑ लोहिनी॑ ।
रुद्धा॑ सर्वविनाशाय॑ दुर्मिळाय॑ विदा॑ यवेत् ॥

If the lighting is of yellow colour, it indicates the forth-coming storms; if of intense red colour, then of abnormal hot weather; if of the dark colour, then it is indicative of utter destruction; and if white colour, then the forth-coming famine, if of ordinary usual colour, it indicates favourable and auspicious healthy and conducive conditions. Mahabhasye. II.3.13).

Hymn-42

The hymns have two triplets; verses 1-3 are devoted to Varuna and 4-6 to Asvins. The Rsi is *Arcanas* or Nabhaka and the metre anustup.

For Varuna, see earlier notes; he has meted the measure of the earth; is a supreme monarch, he is wise guardian of ambrosia; with his reliance, one ascends in life the safe-bearing vessel to cross over all difficulties.

For Atri, Asvins and Nasatya, see earlier notes.

Hymn-43

For verse 31, see Nir. IV. 14.

Virupa Angirasa is the Rsi of the hymn and it is devoted to Agni and is in the Gayatri metre; Agni is the fire divine; He is the most adorable Lord, all-beholding; knows all that is born, the *Jatavedas*; he is able to consume vast forests with his smoke-bannered fires, borne by the wind, diversely spreading in the firmament. His station is in the waters, he clings to the plants, becomes their embryo and is re-born. One of the finest description of Agni is in this hymn.

3. **Arokah-Iva**, पारीकःस्व, like wild animals (गारोनमाना. पार॒ इवा—*Sayana*).

Dat-bhib, with teeth (दत्तभिः सन्ते—*Sayana*).

4. **Vṛthak**, पृथक्—पृथक् diversely. See Yv. XXXIII. 2, where पृथक् is for पृथक्.

5. **Ketnavah**, ensigns. (केतवः शापकाः —*Daya*, on Yv. VIII. 40; rays, करणाः—Yv. XXX. 31; प्रशानाति—Yu. VII. 41; विविध जगत् पृथक् पृथक् रचनादि नियामका शापकाः प्रकाशदातरचेषु वरस्य गुणाः —*Daya*.)

6. **Dhnsim**, food (धन्ति बन्धम्; उत् धाति इत्यन्त नामसु पाण्डव—Nigh. 11.7).

7. Tarunih, तरुणीः, tender herbs (तरुणे धोयणीः).

8. Janjanabhavan, जञ्जनाभवन् = यत्तन्नामवन् इति व्यसति फर्मगु पाठात्—Nigh. I. 17; blazing.

10. Nisanam, निसान = लिहान = Kisses

Juhvah, ladle (जुहू, जूळ होमसाधनमूलाया जूळ —Sayana).

11. Uksa, उक्षा; OX, Uksannaya, for the eater of the ox.

Vasannaye, वसान्नय, for the eater of the marrow (वसान्नं पस्पासो वशान्.—Sayana).

Somaprsthayā, सोमपृष्ठाय = सोमपृत पृष्ठाय, on whose back the libation is poured; bears the herbal plants on his back. (ox, fat and Soma libation). (सोमपृष्ठाय सोम-पृष्ठी येन तस्मै -दाया—Daya. on Yv. XX. 78).

13 Bhrgu-rat, like Bhrgu, as by Bhrgu (Bhrgu man of distinction (भृगु इति पक्नाम—Nigh. V. 5) विद्याविद्यावा भजका निवारणः, the one who dispels ignorance by his enlightenment.—Daya. on I.143.4; I 127.7.

Manusvat, मनुवत्, by Manus; by intellectuals.

Angirasvat, अंगिरस्यत्, by men of vitality.

14. Agni, thou art killed by Agni, a sage by a sage, a saint by a saint and a friend by friend, See Ait. Br. I. 16 : "For thou, O Agni, by Agni, sage by the sage, good by the good," (he says); one is a sage, the other a sage, one is good, the other good. "Friend with friend thou art enkindled" (he says); he is his own friend in that Agni is Agni's (अग्ने अग्निना विद्रा विश्रेण उद्दर्शते विद्रा इति विद्रा दत्तः तन्नितरः सन्नितरः सद्या सद्या सन्निव्यस इत्येष ह वा ग्रस्यत्वं सद्या । यदग्निरमेस्त मर्जयत तुक्ष्यु पुरोयायाम भास्त्रप—Ait. Br. I. 16).

16. **Robit-ava**, रोहितव, driven as if on red horses (one who has red horses).

18. **Angirastama**, अग्निरस्तम्, most vital among vital forces

19. **Manisjaab**, मनीषिणः, intellectuals (मनत्त इत्यराः —*Sayana*).

Medbhiraab, मेदिराबः, men of wisdom (मेदाविन् —*Sayana*).

Dhibhibh, with actions and thoughts (धोनि कर्मणिः —*Sayana*).

Admasadyaya, for the attainment of food; for the furtherance of their property (पद्मसद्या पन्नरय पञ्जनाप—*Sayana*).

28. **Sahaskrta**, procured by mechanical strength; i.e. by the process of attrition (सहस्रः सहस्रावलेन कृतश्चासि—*Sayana*).

29. **Dhasim**, food (धाषि पन्नं हवि. —*Sayana*; Nigh. II. 7).

31. **Shram pavaka-socisam**, शोरंपावकशोचिष्य —(Praise) Agni of purifying flames, i.e. Of pure light (पावक दीप्तिदृ), it rests through all (पनुषाधिनमिति या) or pervades all (पाशिनमिति या—Nir. IV. 14).

32. **Sardhan**, doing with speed, boldness of force (षड्हन् यमं कुरुन्—*Sayana*; वेणुं कुरुन्—*Venkata*).

Hymn-44

The hymn is devoted to Agni, the Rsi is Virupa Angiras.

2. **Suktani**, सूक्तानि, Su+uktani, sweet spoken words.

5. **Maryata** (vocative), O propitious one. O 'amiable one; O

beloved (हृयंते कामपमान—*Sayana*)

6. R̥tvijam, the priest (ऋत्विजं श्रुतो यद्यव्यम्, i.e. one that is to be adored in due season; see I. 1. 1, also श्रुत्यप्तारं, i.e. one who offers in due season (*Sayana* on V. 22. 2).

7. Kavikratum, him by whom the rites are performed (कविक्रतुं कान्तकमणिम्); the wise; possessing sharp intellect; omniscient (कान्तप्रगा, सर्वंत—*Sayana* on III. 2.4; III. 14. 7; I. 1.5; कविः सर्वज्ञा सर्वलेपिषायवता कवः प्रशा कर्म क्रमदक्षेनं पा पत्त्वतम्—*Daya*, on Yv. IV. 25; परिण्वैभीतिकम् on III. 2.4; कवीना विद्युत् श्रुतुः प्रशाकर्मं पा भन्तुवता यत्य च तम्—*Daya*, on III. 27. 12).

Kavi, कवि, wise. He is so called because his presence is desired (✓कृ), or the word is derived from ✓कृ, to praise (कविः कान्तदक्षेनो भवति कवरेवा—Nir. XII. 13, on V. 81.2).

9. Santya, O giver of good (सन्त्य भजनशील—*Sayana*); bestowing gifts, bountiful (only vocative in addressing Agni); may be derived from Sat. सत्=benevolent, kind.

11. Risatah, those who injure (रीपत्=रिषतः हिसरान्—*Sayana*) (रिष हिसायाम्; रिषे=रेषणाय, हिसकाय Nir. X. 45; cf. VII. 34. 17; V. 41.16, usually occurring with Ahirbudhnya.

13. Urjah, ऊर्जः, food (usually energy, or fuel) (ऊर्जः यन्त्य—*Sayana*; from ऊर्ज=पूर्ण, Nigh. II.7)

Urjah-napatam, source of energy, son of food.

14. Agne, O fire of spirituality.

Barhisī, बहिषि यज्ञे; in the hearts.

Devaibh, divine attributes.

16 Apam retansi. seed of aquatic life, (पर्वा रेतसि त्यावर जंगमात्मकानि पृथग्नि—*Sayana*); the seed of waters, the movable and immovable productions of the creative waters.

21 Sucivrata-tamah, the purest offerer; extremely pure in functions (सुचिरत्तम लभिष्यते स शक्नन्ति—*Sayana*).

23 Yat syam ahām tvam, tvam va gha sya ahām, If I were thou or thou were I; or if I were rich like you or you were poor like me.

24. Kam, कम्—य=and =cum.

Vibhavasuh, rich in splendour (विभावसुः दीप्तिपूर्णः —*Sayana*).

25. Dhrtavrataya, to the observant of pious rites (धृतव्रताय पृतकमण —*Sayana*)

Vasrasah girah, my loud praises, (वाश्रास वाश्रश्चीतः गिरः स्तुत्यः —*Sayana*).

26 Visvadām, all-consuming; all devouring, the devourer of entire oblation (विष्वाद मर्यस्य हुविषोऽत्तारम्—*Sayana*).

Puru vepasam, the performer of numerous acts. (पुरुषेष्पसम् पृथुक्माणम्—*Sayana*).

27. Stomaih, स्तोमैः praises (स्तोत्रः)

28 Santya, see note on verse 9 (सन्त्य धन्त्योऽपि, adorable even *phala-prada*, फलप्रद, or giver of success)

सन्त्य (vocative)—I.15.12, 36 2, 45 5, 9, III. 21 3, V 71 3, VIII.19 26, 44 9; 28

29. *Adma-sat*, seated at the oblations, see *Adma-Sadyaya* : VIII.43.19

प्रदमऽसत् — II.24.4; VIII. 44.29

प्रदमऽसवः — VI. 30.3

प्रदमऽसदाम् — VII.83.7

प्रदमऽलिप्ता — VIII 43.19

प्रदग्निहृ — VI. 4.4.

30 Kaye, O wise (कवे कान्तकर्मन् !—*Sayana*).

Duritebhyah, prior to sins (or enemies), or misfortunes (दुरितेभ्यः पापेभ्यः).

Mrdhrebhyah, prior to assailants, (मृधीभ्यः हिसकेभ्यः).

Hymn-45

For verses 1, 20 and 37, see Nir. VI. 14, III.21 and IV.2 respectively.

1. Anusak, पानुषक, it is the name of a series in succession (पानुषग् इति नामानुषवंस्य । पनुषवत् गवति —Nir. VI.14). Also पानुषक् पानुषकूटे.

Strnanti barbib abusak, स्तृणन्ति बहिः पानुषक्, they spread the grass successively.

For *Anusak*, पानुपक्, see : I.13.5, I.52.14, 58.3; 72.7, II.6.8, III.11.1; 41.2; IV.4.10; 7.2; 5.12.3; V.6.6; 10, 9.1; 16.2; 18.2; 21.2; 22.2; 26.8; VI.5.3; 48.4; VIII, 44.8 etc.

(पानुपक्—पानुकूल, II 6.8, पनुकूलतया I.58.3; पानुकूल्ये VI 48.4—*Daya*).).

2. *Prithuh svaruh*, broad their sacred shaving स्वरूप ; *Svaru* is not explained by Sayana, it is the first shaving or splinter from the sacrificial post—Wilson. See *Katyayana*, VI. 4.12, VI. 9.12.

स्वरूपः—IV 6.3; VIII 45.2; स्वरूपाणि VII.35.7.

Svarum, the giver of heat, the sun (स्वरूप तापकमादित्यम् —*Daya*. On I.92.5; *Svaruh* = स्वरूपेष्टा, the instructor, *Daya*. on IV.6.3; *Svarunam*, स्वरूपाणि = यज्ञाचाचास्तस्मैषद्वदानाम्—of the sound coming from the sacrificial post); स्वरूपेष्टापत्तापयोः—Unadi I 10 (स्वरूपः + स्वरूपं उपतप्त्यते प्राणिनोऽनेति स्वरूपः वच्च वा?).

3. *Ayuddhah*, Unopposed powerless to combat (अयुद्ध हतु प्राणयोऽहं). See also I.32.6, (परोद्देव०).

5. *Apsah na*, like a stately elephant (एष्य न दर्शनीयोऽवज इव—*Sayana*; *apsah* is also beautiful lightning. See Nir. III.5 and V. 13 for अप्सास् (विरिणीते एष्यः—I.124.7; एष्य इति अप्सास्—Nigh III.7); displays her beauty like a smiling damsel).

Apsas, is a synonym of beauty: it is derived from the negative of अप्सा, to devour; it is not to be devoured, but to be gazed at, or to be made pervasive. It is for clear perception (*Sakapuni*). In "whatever forbidden food," *apsas* signifies something which is not to be eaten.

From *apsas* is also derived the word '*apsarah*', one who possesses a beautiful person (Nir. V 13).

Girih, गिरि, cloud—*Nigh.* I.10.

7. **Svastvayu,** स्वस्त्रवयुः, borne by excellent vital energies, desirous of gallant steeds (स्वस्त्रवयुः कृत्याण्यपस्तमिन्द्रन्—*Sayana*).

8. **Vajrin,** वज्रिन्, O strong and resolute.

13. **Gayam,** गयम्=शृहम् (गयं गृहमिवो उपद्वेष्टो रक्षकम्).

Adarinam, the opener (प्रावारिणं प्रावर्त्तरप्—*Sayana* cf. VIII. 24.4).

Arujam, पारुजम्, guarding from harm.

14. **Panim,** the trader; barterer, (see I.33.3, also).

15. **Vedah,** वेदः, wealth; treasure (*Nigh.* II.10; see VII.15.3).

Revan, रेवन्, opulent (रेपान् धनवान्—*Sayana*).

Adasurih, the miser, one who does not give alms (पदाशुरिः पदानशीतः—*Sayana*).

20. **Rambhab,** रम्भः and **pinaakam,** पिनाकम्, are synonyms of staff. *Rambhab*, i.e. people grasp it: We grasped thee as decrepit people their staff (पा त्वा रम्भं न चित्रपः रम्भः). The sense is that we lean on thee as decrepit man on their staff (रम्भः दिनाकरमिति रम्भस्य । रम्भ आरम्भस्य एष । पारम्भाम्भे त्वा जीर्णा इव रम्भ—*Nir.* III.21).

24. **Goparinasa,** by sincere dedication; also by the **Swana** mixed, with milk (गोपरीणसा एव्येन पराप्तं संमिथितेन लोभेन—*Sayana*).

Gaurah—B. *ffalo* (*Wilson*); deer (गौरः युगः, deer or a beast—*Sayana*).

26. **Kadruvah**, pertaining to Kadru,—the name of a Rsi; a sincere seeker; *Kadru* is also pitcher. *Kadruvah* word does not occur anywhere else in the *Rgveda*.

27. **Yadau**, पदो, from *Yadu*, people toiling hard. See earlier notes on *Yadu*.

Turvase, तुर्वसे, from तुर्वस, *Turvasa*; see earlier notes; also intellectual people; active person keen to obtain the four fruits: *dharma*, *artha*, *kama*, and *moksa*.

Ahnavaṣyam, अह्नवाष्यम्, day to day miseries. Name of an enemy (*Wilson*; *Sayana*). The word does not occur anywhere else in the *Rgveda*. Macdonell and Keith have taken no note of it. Also *ahnu*=he prevailed indisputable in battle.

Turvane, in the combat or battle (तुर्वसे संघाते—*Sayana*).

29. **Rbhukṣanam**, रभुक्षणम्=महानम्, mighty; see earlier notes:

ऋभुक्षणः — VII.48.1; X 92.11; (vocative); IV.37.3; 5, 7; 8; VII.37.1; 2; VIII.7.9; 12; 20.2; X.93.7.

ऋभुक्षण् — I.111.4; VIII. 45.9; 93.34; X. 74.5.

See also ऋभुता: (Nigh. III.3; महानम्; Nir. IX. 3; king of the Rbhūs).

Tugrya-Vrdbam, तुष्ट्रावृद्धम्=तुष्ट्रवृद्धम्,, augmenters of water (उत्त्वय वर्षपितारप्—*Sayana*; दृष्ट्य—water, Nigh. I.12).

30. Trisokaya for attaining three splendours; for the one with triple splendour (see also X.29.2), for *trisoka* or for people of three reg ons. (त्रिशोकाय त्रिशोकनामवर्णेषु—*Sayana*), Trisoka being the name of an ancient mythical Rsi (I.112.12, VIII 45 30, also Av. IV. 29.6). A Sanan or chant, named after him is referred to in the *Pancavimsa Brahmana* (VIII.1)—*Macdonell* and *Keith*.

Also the one who has regrets for being involved in malicious qualities, actions and temperaments (तिपु दुष्ट गुणकर्त्तव्यमावप् शावा यस्य विदुपः—*Daya*, on I.112.12).

Girim, cloud (गिरि चेष्ट—Nigh. I.10).

37. See Nir. IV 2. O men, what friend has said, "Unprovoked I have killed my friend! Who flies from us?"—Here the word मर्या, is synonym of man, or it may be a synonym of boundary (since boudary is settled by men) (मर्या इति मनुष्यानाम् मर्यादाभिधानं वा स्यात् मर्यादा मर्यादीनो विद्याय). Boundary is the line of division between two bounded places (मर्यादा मर्यादीनो विद्याय).

Methati ऐषति means to provoke मेषतिराजेषकर्ता—Nir. IV.2).

Hymn-46

1. Tva-vatah vayam smasi, त्वाऽवत, य ल्लति “We belong to one like thee; since none other is like Thee, we are Thine.”

8. Nribhili, from men from foes (नृभिः नृम्यः एत्तुम्यः—*Sayana*).

9. Taruta, the deliverer from enemies (तरुत एत्तुना तरुत—*Sayana*).

12. Visve manus, all men; all priests associated with men (विश्वे

सर्वेष्याद्वपंदोदयः मानुषा मनुष्य सम्बन्धिनः —*Sayana*).

14. Vah—व यह, you all (*Sayana*); or for your sake (वो युधाक त्रिताप—*Sayana*).

Vaco yatha, वचो यथा in your words, or, i.e. in the Gayatri or Tristubh metre (वच वाच्यमदोदया यथा येन प्रकारेण प्रवर्तते गायत्र्या तिष्ठता था—*Sayana*).

15. Namo-atha, नूनमय, it is not नूनमय (नूनं+य) as mistaken by *Sayana*.

16. Athyatha (अथि + य), it is not प्रथमि or प्रथम् as mistaken by *Sayana*.

17. Visva-manusam marutam iyaksasi, thou art worshipped of all men: thou shovest favour to all men and the Maruts; or to the Maruts who are known to all men (cf. VI. 49.4).

18. Ajmabbih, with streaming trains of clouds, along with vehemently flowing waters (एग्रमधिः वस्ते: वस्तकर्मादकः—*Sayana*), ajman is also अमनग् cf. I.112.17; also sungrama—पञ्च combat, Nigh. II.17; cf. I.112.17)

19. Codayat mate, O impeller, O inspirer; O thou whose mind sends or brings wealth to this worshipper (शोदयन्मते। शोदयन्ते धनं भ्रेयन्ते मतिमेलं सः—*Sayana*). Also see V.8.6, where it is applied to *Caksuh*, eye: चक्षु शोदयन्ति, having the mind as its instigator.

20. Bhujyam purvyan (cf. VIII.22.2.), these are the two epithets applied to the chariot of the Asvins, *Purvyan*, going before in the battle and *Bhujyam* the preserver of all. (पूर्वं सदासेष्यप्रती गतारं; पुरुषम्—“पूर्वप्रसन्नं”, सर्वं स्व रक्षम्—*Sayana* on VIII.22.2); also पूर्वं योजयितारम्; पूर्वं इवदम्—*Sayana*).

21. **Ivat.** वित् यमनयत यवादिस्तप्तम्, such, so great.

Purtam adade पूर्ते पादः, would receive this complete gift.

Vasah वसः, god-depending having reliance in God. (कामयमानः—विद्वज्ञः—Duya, on I.129.1)

Prthusravas, possessor of immense treasures; far-famed (in mythology, a king of this name).

The term is mentioned twice in connection with **Vasa**, वस—I.116.21; VIII.46.21. In the present verse, it refers to the generosity of पृथुश्वस कानीता. For the episode, see the Sankhayana Srauta Sutra.

Asvayah, अस्यः—प्रस्वपुषः, if refers to *vasa* as the son of *Asva*. (See I.112.10; 116.21; VIII.8.20; 24.14, 46.21; 23; 50.9; X.40.7).

Kanite. loving Lord. The word occurs twice in this hymn also:

कानीतस्य—VIII.46.24.

कानीते —VIII.46.21

27. **Aratve,** अरट्वे for the courteous (the term occurs nowhere else in the Rgveda)

Akse. असी, for the liberal

Nahuse, नहूसी, for men.

Sukṛtvani, सुकृत्यनि, determined to perform noble deeds.

These names Aradva, Aksa, Nahusa, and Sukrtvan are regarded in mythology as either the officers of Prithusravas or other Kings.

शुद्धत्वनि — VIII.46.27

सूक्ष्मत्वने — VIII.13.7

नहुपः — I.122.8; 10.11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नहुपस्य — I.31.11; V.12.6

नहुपा — VI.26.7

नहुषे — VIII.46.27

नहुष्यस्य — X.63.1

नहुष्यात्मि — IX.88.2

नहुष्येभिः — IX.91.2

28. *Asvesitam*, inspired by vital energies (or horses) (अस्वेतम् प्रवं-
श्रापितम्—brought by horses—*Sayana*).

Rajesitam, रजेतिम्, brought by camels or mules (रज शब्दान्तः) एवं-
पोच्यते—*Sayana*; *Venkata*.

Sunesitam, सुनीपतम्, brought by dogs.

Ajma, food (अज्ञ मात्रम्—*Sayana*, Nigh. II.7).

Hymn-47

The Adityas, as well usas (उपस्, dawn) are the deities. Various self luminous bodies in the celestial region are the Adityas; or different solar rays of the widest spectrum are the Adityas. The Adityas advert evils: they are giver of happiness, as birds spread their wings over their young. Their aids are void of arms. It is only through painful means that their favours are gained, but he whom Adityas visit gains riches without difficulty. (1—7), Aditi, the mother Infinity, the *Prakrti* is the mother of Mitra, Aryaman and Varuna (9). The Adityas give us cattle, milch kine and male offsprings (12).

Trita Aptya ought to be free from all evils (the evils of physical, mental and spiritual realms, *tri*, the three), the Adityas, and the usas help in eradicating these evils (13-16). Usas is invoked to get rid of evil dreams, ill-omened dreams (14-18).

Aneliasah vah Utayah su utayo va utayah, this is the refrain of verses 1-18; your aids are void of harm; your aids are true aids (मनेहसः यः जनय सूरजाय वः कर्त्तव्यः).

4. Visvasya gha it, विश्वस्य प इत्, of every one (who does not offer sacrifice; सर्वस्याप्यपद्मः—*Sayana*).

6. Parih-vrta it ana, परिहृत्सा इत् अना, by painful means; by observing penance etc. (परीक्षितेनैत तपो नियमादिना—*Sayana*).

Ana jaush, the living man; the man that breathes (अनी श्राव्युस्ता जनः—*Sayana*), one endowed with life; cf. IV. 30.3. तिष्ठे च न इत् अना त्वा—*Sayana*—“Verily men succumb through the loss of wealth given by you”—Wilson.

Asha vah (आश वः), swiftly moving (पाध्व शीघ्र एवनः: According to the *Pada-Patha* पाद and वः are separate terms, but *Sayana* in interpreta-

tion has combined into one पापयः).

7. Sa-prathah sarma, सप्रथः शर्म—तमाग प्रयत्नः प्रथंतः पृथुभूता या शर्मं सूधम्;
You have given great (शर्मः) happiness (शर्मं).

Tam tigmam, that fierce or harsh (तिग्मं तीव्रम्).

Tyajah, wrath, anger (त्यजः क्षेपनमैतत्—Sayana).

9. Revatah, (Nigh. II.13) wealthy; rich (रेवतः प्रज्ञहः —Sayana)

Aryamanah, पर्याणः; of Aryaman; of the vital wind.

10. Tridhatuh, Three gunas; three elements; three-fold—the three, cold (शीत), heat (प्रतिष्ठ) and moist or wet wind (वात), (See VI.67.2 in connection with वस्त्रस्थ—शीतवातातपातो वातपितुः; also विषस्थ—VIII.18.2)—शीतातपवर्चाणो निवारक्ष्य—Sayana). According to Dayananda we have: त्रिदातवः (1)—शीत, रक्तु वप्तु, (V. 47.4) three elements; (2) पर्याण, मन्त्रा, वीर्य—Yv. XXI. 37). (bone, marrow and semen).

त्रिदातवः (three abodes)—1. शीत (cold), रक्त (hot) and वप्तु (moisture)—(VI.46.9).

2. पृथि. (ground), अतः (underground), पञ्चतित्र (midspace) (Yv. XXI.55).

3. उत्तम (best), मध्यम (middle), निहन्त (worst)—(VI.15.9).

4. पात्मात्मिक (spiritual), पातित्तिक (mental), and पातित्तिक (physical) Yv. XV.1} pleasures.

5. Rains, winter and summer (V.4.8).

11. **Satirsham**, secure destination (सुतीयं शोभनावतारं प्रदेशम्—*Sayana*); secure place to land (पाट) by the side of river.

Spasah, स्पाशः, visible, shore (स्पाशः स्पष्टाः स्थिताइत्यर्थं—*Sayana*); from वृत्त्यम्, to see: As a man standing on the shore looks down on the water below or on someone in it (यथा फूलश्चः पृच्छोम्नामतमुदकः विजामुत्तवत्सर्पं मत्तृप्यं पाः—*Sayana*).

12. **Na avayai na upayai** (न अवयै न उपयै), neither to threaten nor to assail us; nor to him who threatens or assails us. (अवयै हिंसितु भयगच्छये, उपयै उपगच्छते—*Sayana*).

13. **Trite aptye**, त्रिते आप्त्ये, Trita Aptya was a deity dwelling in remote distance, and consequently evil was sought to be transferred to him (Av.XIX. 56.4)—*Trite Aptye asmat are dadhatano*, keep it far from us in Trita Aptya (*Roth*), *are* (पारे) means far or at a distance (पारे दूरे—*Sayana*).

14. **Tritaya Aptya para vaha**, त्रिताय आप्त्याय परा वह, keep it far away for Trita Aptya.

The Asvalayana Grhya Sutras prescribe the verses 14-15 to be recited after an unpleasant dream.

Trita-Aptya are the three accessible regions (physical, mental and spiritual) the three regions of self-consciousness in which dreams submerge and from which dreams again rise.

15. **Niska**, gold or gold ornament; *niska*, is also a gold coin. (4 *Survarnas*=1 *Niska*). See:

निष्कद्योय—V.19.3

निष्कम् —II.33.10; VIII.47.15

निष्कान् —I.126.2

निष्कद्योयः—निष्क चतुर्स्रोवर्ण-प्रमितमामूषणं श्रीवायां पस्य सः—*Daya*, on V.19.3;
निष्कं सुषणाऽमूषणम्—*Daya*, on II.33.10; निष्कान् त्रौबर्णन् भव्यान् तुरङ्गान्—*Daya*,
on I.26.2)

16. *Tad-annaya*, let the eating of honey etc. perceived in a dream produce happiness as in a waking state (तदन्नायः पदेवजायादस्थायाः भोज्यमत्वेन प्रतिरूपं मधुपापसादि इत्येऽपि गोक्त्रं फूलये—*Sayana*).

17. *Kalam*, कलाम्, parts (proper parts, heart etc. as fit to be cut to pieces)—The word occurs nowhere else in the Rgveda.

Safam, शफम्, hoot (or bones etc. as unfit). See Taittiriya Sam
VI.I.10; here शफः = 1·8 of the value of a cow, and फसा as very small
portion in the sale and purchase of Soma or फसा— 1 16 of the value of
a cow. The word शफम् does not occur anywhere else in the Rgveda;
though we have

शफऽग्नापजः — X.44.9

शफऽग्नासवम् — X.87.12

शफऽन्युतः — I.33.14

शफम् — VIII.47.17

शफऽस्तु — III.39.6

शकात् — I.116.7; 117.6

षकानाम् — 163.5; V 6.7

शकोऽद्यत् — II.19.3.

(गर्वेषु गवादि लूर यिहेषु चमतः पतित भास्तिनो य. सः शकच्छुतः —*Daya*. on I.33.14);
शकात् यूरात्, शंक्षयति प्रापयतीति शकोऽद्येगस्तस्माद्वा—*Daya*. on I.117.6; षकाना॑ शं फणाति
तेषा (देवगनाम्)—*Daya*. on I.163.5).

Hymn-48

For verses 7 and 10, See Nir. 7 and VI.4 respectively.

The entire hymn is devoted to *Soma*; which is an ecstatic elixir of life, which man by his life's efforts oozes out in the Anandamaya and Vijnanamaya Kosas or the inner-most core of the body complex. This there becomes the sap of life. It creates love, thrill and appreciation for the Highest Self, His creativity, and His love.

The Soma, as the sap of life, is enjoyed by all gods (the sense-organs), including Indra, the individual self. It emanates from the Highest Self, (1-2); we become immortal when we drink *Soma*, (3); It becomes the bliss of our hearts (4); it delivers one from sickness (5); it kindles our life, and is spiritually exhilarating (6). King Soma prolongs our life (7). Soma blesses us for our welfare, (8) and is the guardian of our bodies (9). Soma has been placed within us (10). When the mighty Soma climbs into us, our life is prolonged and we get rid of all sickness (11). On its accounts, we the mortals become immortal (12). May be ever be dear to Soma (14). It nourishes us from all sides; may it guard us from behind and front (15).

2. *Srausti-iva*, like the swift one (श्रोटीः श्रुटीति शिप्रनामः तत्सम्बन्धे
धोटीः शिप्रवाट्यवः —*Sayana*); like the swift moving horse.

7. *Abani-iva vassarani*—"may we with an active mind partake of thy pressed Soma, as if it were paternal property. O king Soma prolong our lives as the sun prolongs the summer days."

Daya (वासराणि) are so called because they are of different courses (वापराणि वैसराणि विवावतानि यमनानीति वा), or they are bright, or they pass away.

9. **Vasyah**, best of all (कस्य; घेष्ठान्).

10. *Rdudarena sakhya saceya*, ऋदूदरेण तद्या सचेय, *Rdu-udara* means Soma; its inside (उदर) is soft, or it is soft inside the man. (ऋदूदरः सोष । पूदूदरः । मूहूर्दौर्मिति वा—Nir. VI.4).

12,13. **Pitarah**, parents.

14. **Nidrah**, dreams (निः स्वप्नाः —*Sayana*).

Visvaha, विश्वह, always; all the days (विश्वह सर्वद्युप्यहःसु —*Sayana*).

Vayodhah, the giver of food (वयोधाः दयोधाः चन्द्राता—*Sayana*).

Hymns-49-59

The Valakhilya Hymns

The eleven hymns of the Eighth Mandala of the Rgveda from 49-59, are commonly known as the *Valakhilyam*, वालखिल्यम्. Their Rsis and Devas are as follows:

<i>Hymn</i>	<i>Rsi</i>	<i>Devata</i>	<i>No. of verses</i>
49 (i)	Praskadava	Indra	10
50 (ii)	Pustigub	Indra	10

51 (iii)	Srustiguh	Indra	10
52 (iv)	Ayuh	Indra	10
53 (v)	Medhyah	Indra	8
54 (vi)	Matarisvan	Indra (Visvedevah, 3, 4)	8
55 (vii)	Kṛṣṇah	Praskanva —Danam	5
56 (viii)	Prasdhrah	Indra Agni-Surya, 5	5
57 (ix)	Medhyah	Asvinau	4
58 (x)	Medhyah	Visvedevah	3
59 (xi)	Suparnah	Indra-Varuna	7

All the ṛgis belong to the family of Kaṇva, and the total number of verses are 80. With the exception of the hymn 55 (which relates to the munificence of Praskanva), the *devata* of the first eight hymns is Indra; Indra-Varuna pair is of the hymn 59, Visvedevah of the hymn 58.

The *Bṛhaddevata* takes notice of only 8 hymns (VIII, 49-56); "Now the following (49-56) eight hymns by seers of ardent brilliance, are addressed to Indra; but the twenty-sixth Pragatha couplet here (VIII.54. 3-4) is addressed to Visvedevah. The last verse (परेत्यनिः, 56.5) is to Agni, but the ending of this verse एव धूर्णे भरोपत् is devoted to the

Sun." The *Bṛhaddevala* makes no reference to the hymns 57-59; and hence according to certain authorities, the Valakhilya Hymns are only eight in number. This is in agreement with the *Kashmir Khila* collection, which (Chapter III. 1-14) only contains the first eight (VIII 49-56), introduced with the words वालखिल्यः परेऽस्ती (II.19).

The Taittiriya Aranyaka recognizes the *Valakhilyas* along with the *Vaikhanaṣas* and *Apam* as follows: ये नषाः । ये बैक्षनसाः । ये वालाः, ये वालखिल्याः । यो रसः सोऽपाम् । (from the intent determination of Prajapati were born Vaikhanaṣa seers from *nakha*, nails; Valakhilya seers from *Vala* (वाल) or hairs, and the marine creatures like tortoise (*kurma*) from the body sap or essence—प्रजापते सत्यंकल्पात् तत्सकल्पात् रेण तत्तद्वस्तुत्पृष्ठते; तत्पृष्ठरीरस्य ये नषाः पासंस्ते वैद्यानास नामका मूर्नयोऽपवन् । ये च पारोरवासाः केषास्ते वालखिल्य नामका मूर्नयोऽपवन् । यः किरस्य रसः साराया सोऽपाम् यथ्ये कापित् क्षमोऽभूत्—Taitt. Ar.I.23.

The Valakhilya hymns are known as supplementary hymns to the Book VIII of the *R̥gveda*, as if, they were not the original part of the revealed Samhita. The word *Khila* (खिल) and *Khilya* (खिल्य) appear to have the same meaning. According to Roth, these terms denote the waste land between the cultivated fields, but he admits that this sense does not suit the passage of the *R̥gveda* (परिम्ले खिल्ये निरवाति देव्युम्—VI.28.2; खिल्ये खण्डेषु भवे—*Daya*.) in which it is said that God places the worshipper on an unbroken *khilya* (परिम्ले खिल्ये), and he accordingly conjectures the reading खिल्यित्य छिल्ने, the land unbroken by barren strips. According to Oldenberg, *Khilya* means the land which lay between cultivated fields, but which need not be deemed to have been unfertile.

The second reference to *Khilyas* in the *R̥gveda* is X 142.3. (उव खिल्य उवंराणि गवन्ति). These are the only two places where the word *Khilya* occurs in the *R̥gveda* (VI.28.2; and X.142.3). The words *Vaikhanaṣa* and *Valakhilya* do not occur in the *R̥g. text*.

In the *Sarvanukarana* (Index) of the *R̥gveda*, there is no reference to the hymn 58, (५८ सूर्यविषये वर्णनुका शुर्वं नामित्).

Khila-hymns In Book I—It is said that after the Hymn 73 of Book I (which begins with the Pratika (रथनंयः शिवूत्तो), there were eleven Khilas, ten of which were addressed to Asvins and one to *Indravaruna*; for them, we have a reference in the Bṛhaddevata (III.119) as follows : दशःविनानीमानेति इटावल्लग्योस्तुतिः । This eleventh Khila, devoted to Indra-Varuna appears as the eleventh Valakhilya Hymn VIII. 59 (xi), the seer of which according to the *Sarvariukramani* is *Suparna*. This collection of the eleven Khila hymns in the Book I is spoken of in the *R̄gvidhana* I.20.3 as the eleven purifying *Suparna* Hymns. (सौपर्णीनि पवित्राणि सूक्ष्माभ्येकादसम्) Of the ten Asvin Hymns, we know only the Pratikas of two (viz वासवदिवाम्—of the first, and one of the others अवरायन्तु मधुनो पृतस्य).

Valakhilya and the Aitareya and Kausitaki Brahmanas—The Valakhilya hymns have been used at several places in the Aitareya Brahmana, usually along with the Nabhanedistha (नाभनेदिष्ट), Vṛṣakapi (वृषकपि) and Evayamarut (एवायमरुतः); V 15. (xxii.10); VI.30 (xxx.4); VI.36 (xxx.10). The Kausitaki Brahmana of the R̄gveda school also refers to the Valakhilyas (xxx 4; xxx 8); I shall quote the latter one : “Having recited the strophe and anti-strophe, he recites the Valakhilyas; the strophe and antistrophe are the body, the Valakhilyas the breaths; these breaths are not separated (from the body). They say “why are they (called) Valakhilyas?” That which is not in contact in two fields, they call *Khila*; these breaths are a hair (वाच) in breath and are not separated; therefore are they Valakhilyas.

Padapathas (पदपाठ)—Just as the Pada Pathas are available for other R̄g .Hymns, similarly they are also available for the Valakhilyas. This also shows that reverence to the Valakhilyas was shown as much as to the other R̄g. Hymns. Dayananda in his Caturved Visaya Suci चतुर्वेद विषयसूची, refers to the hymns (astaka VI, adhyaya 4, varga 14-31, with पदार्थविद्या), as the usual subject inatter.

Arguments against these Hymns—

Sayana in his commentary has not commented on the Valakhilya Hymns. The Sayana Commentary, edited by the Vaidika Samsodhana

Mandala, Tilak Maharashtra University Poona (1941) gives a very recent Commentary of the Valakhilya verses, procured from the Government Sanskrit Pathshala Library, written by an unknown scholar. It might have been written by a Pandit of Punya-pattana, Poona (Pune). Venkata Madhava has commented on the Mandala VIII of the R̄gveda, but he does not comment on these Hymns. The Nirukta of Yaska gives no reference to the hymns of the Valakhilya. Wilson's and Griffith's translations include these hymns only in the form of Appendix. Of course Cowell (in Wilson's Translations) and Griffith both of them have given their excellent translations on their usual lines.

The following words occur only in the Valakhilya Hymns and nowhere else in the R̄gveda : नीपातिपिम्, पुर्विगो, शुष्टिगो, सांवरणो, पाण्ड्याणः, दस्यवेषुक, प्रूतमनु, प्रूतमना, अशून्मस्, दक्षोष्ण, दक्षशिप्र, हीष्ट ।

Hymn-49

The R̄si is *Praskarva*; प्रस्कर्व; the deity Indra and the metre is Pragatha (the odd line *Bṛhati* and the even *sato-bṛhati*).

Satanika-Iva, शतानीकाऽदृश, like a weapon with a hundred edges (Cowell); with a hundred hosts (Griffith); with a large number of armies of enemy (शतानीकेव प्रपरिविलानेव इति ऐत्यानि); the commander of hundreds of battalions; Lord of hundreds of powers.

Dhṛṣṇuyas, धृष्णुया, with boldness.

Dusase, दासुये, for the charitable person; for the offerer.

Greh rasah, ग्रेहः रसाः, like the water brooks from a mountain as water-streams from clouds (ग्रेह=पेषनाम=पर्वत, Nigh. 1.10).

Vr̄trani, वृत्ताणि, sins, evils, aescience.

3. **Girvanah**, गिर्वणः, O, the one praised by the speech of devotee (गिर्वणः योगिर्वन्नमीयेम्); Lover of the song (*Griffith*); Lover of hymns (*Wilson*).

Madab, exhilarating (मदः हृपकराः).

Apo na okyam sarab, as waters flow to a lake, the reservoir.

Indavah, exhilarating; pleasing; the soft-hearted one (Some juice);

4. **Anebasam**, always protecting, incomparable, matchless; free from sins.

Pratarnam, capable of taking across through difficulties; helpful (प्रतरणं प्रवधन्तय्); strengthening;

Vivaksnan, pleasing; swelling, praise worthy, energy giving, (विवक्षणं प्रतिशयेन रसुस्यन्).

Ksudra-iva, क्षुद्रा इव, like the small honey-bee; like the meek and humble (क्षुद्रेष्व दीनेष्य इव).

Dhrsati = dhrasat (दृष्ट = दृष्टि = millstone).

Kirasi nah Ksudreva dhrsati, scatter thy gifts over us, even as the dust (*Griffith*); pour out treasure for us just as the millstone pours out meals (*Cowell*).

Tmana=atmanna, त्मना = आत्मना, but itself (स्वयमेव).

5. **Stomam**, to our laud (*Griffith*); to our praise (*Cowell*).

Hiyabah, urged on (हियाबः श्रेयंवानः).

Sotrbhīb, by the Soma-pressers (सोत्रभिः सोमाभिषवक्तुंधिः).

Dheavah, words or speech; cows; milk-products.

6. Udrī-iva avataḥ, उद्री इव प्रवतः; as a plenteous spring pours forth its stream; as an abundant fountain pours out its streams. (उद्रीव । उदकान् उदकान् भवतो न कृष्ण इव यथा संस्थादि सेक्ते जलं करति तद्वद्) *udrīva*=one with the raised mouth.

Vibhutim aksita-vasum, विभूतिमित्यावसुम्, prosperity with unfailing wealth.

7. *Asubhib*, with swift ones, with speeds (असुभिः शीघ्रगमिष्यते: with speedy horses, शीघ्रगमिष्यते:). *Ugrehbhik*, with mighty ones (उर्गेभिः उद्गुर्जते: Indras horses are said to be swift and mighty ones.

8. Harayab, steeds coursers; horses; rays.

Asvah, अस्वः, speedy.

Vata-Iva prasaksinah, swift to victory like the winds (*Griffith*); over-powering like the winds (*Wilson*) (वाता इव प्रसक्षिणः वायव इव प्रपक्षेण संप्रस्तुमाताः).

Manusab apatyam, Manu's seed (*Griffith*); race of Manu (मनुकः वर्णोः प्रसर्यं प्रसरन्ते यजमानय) man, the house-holder or Yajamana.

Pariyese, encircles (परीयसे सर्वत घाग्भसि).

Vivasvān svardrse, whole heaven becomes visible: (विवास्वन् स्वः स्वं स्वर्द्धोऽस्ति)

पूर्वे प्रद्युमिष्ठिः).

9. **Medhyatithi**, mendicant, a seer of this name (वेष्टार्तिथिः); in mythology, the one whose guests are respectable and dedicated (वेष्टार्तिथिन् सेष्यः संगमनोयाः पवित्रा धतिपयो धस्य तम्—वित्यजनम्—*Daya*. on I.36.17; मध्येरतिथिन्द्युक्तोऽस्मापकः—*Daya*. on I.36.10; पवित्रैः पूजकैः विष्ववयंपुष्टो यिहान्—*Daya*. on I.36.11).

Nipatithim, the name of a seer (नीपतिथिः); leading ascetic; the respectable person who shows the right path.

नीपतिथिन्—VIII.49.9

नीपतिथिः—VIII.51.1.

The name occurs only in the Valakhilya hymns, and that too only at these two places:

The hymn VIII. 34 of the Rgveda is also assigned to this Rsi by Anukramani. A *Saman* or chant of his is mentioned in the Pancavimsa Brahmana (XIV.10.4).

10 For *kanya* and *trasadasyu* (one who is a terror to infidels); See earlier notes.

Pakthe, in the one matured in experience; in *paktha* (पक्ष), a favourite of the Asvins. Name of a king in mythology. Paktha is also the name of a people (VII.18.7); as one of the tribes that opposed the Trtsu-Bharatas (त्रृष्ण भरत) in the *Dasarajna* (दासराज्ञा) of battle of the ten Kings. In the three passages of the Rgveda (VIII.22.10; 49.10; X.61.1), a Paktha is referred to as a protege of the Asvins; the second passage connects him with *Trasadasyu*, whose tribe, the *Purus*, were aided by the Pakthas in their unsuccessful onslaught on Sudas (सुदाश). In the third passage, he seems specified as *Turvayana* (तुर्वयन), and appears

as an opponent of Cyavana (च्यवान). Probably, therefore, Paktha in all cases denotes the king of the Paktha people. (Macdonell and Keith).

Dasavraja, (दशरज) is the name of a protege of the Asvins in VIII.8.20; 49.1; 50.9.

See our earlier note. Men of all round discipline; one with ten disciplined organs of sense and action.

Gosarya, (गोसर्य), the name of a kshatriya; the name of a protege of the Asvin (VIII.8.20; 49.10; 50.10). See earlier note. *Go* (गौ)=string of a bow; *sara* (सर) =arrow; *gosarya*, for a trained archer.

Hymn-50

1. **Sakram**, सक्रम्, All-potent, almighty Lord; an epithet of Indra.

Sabasrena-Iva manbata, सहस्रेण इव मंहते, one who gives as it were, in thousands.

Sunvate, सून्वते, sheds the juice; one who shows intense devotion.

Stuvate, स्तुवते, one who worships.

Suradhasam, precious wealth (सुराधसं शोभनयतोभेतम्).

2. **Sata-anika**, सतानीका, with hundred mouths, or innumerable arrowheads or points (सतानीकः सतपरिभितानि भनीकानि भूषानि यासा ताः).

Hetayah, weapons for purposes of killing (हेतयः हनय धारन्यायुधानि).

Maghavatsu, in liberal and rich worshippers (मघवस्तु हविष्ठाणधनवस्तु).

पञ्चमानेषु); amongst the respectable affluent persons.

Girih, विरि:, cloud or mountain.

3. Sutasah, the flowing, or effusing (सुतासः प्रसिष्टाः); exuding devotional love (like sweat).

Dughah-iva, like milch-kine (इविदुंधा धेनवो यथा).

Apo-na, like water steams (पस्तो न । ता यथा स्नानपानादिना सफ्टीक्षिपन्ते तद्यत्).

4. Dhitayah, hymns (धीतयः प्राप्तयः; *Nigh.* II.5); praises or prayers (धीतिष्ठिः—well composed hymns, VI 61.2; धीतिष्ठिः कर्मषिः, with actions, *Nir.* XI. 16).

Stotresu, स्तोत्रेषु, in the midst of hymns.

5. Tosate, तोषते for the suppression (तोषतिवैष्टकर्मा; “नितोषाते निषेहणति”—इति वष्टकमेषु पाठात्—*Nigh.* II.19).

Atyah na, like a constant moving horse or horse-rider (पस्तो न सहत पमनगीजोऽस्य इव).

Iyanah, rushing (इयानः गच्छन्).

Svadhvare, in the sacred or pleasing uninjuring *Yajna*, or festival (स्वद्वरे शोभनयश्चे । यज्ञत इति यज्ञाय । व्यरतित्विषा कर्मा । उप्रतिष्ठेषः; *Nir.* I.8; *Adhvvara* is a synonymn of sacrifice, the verb √ध्व, *dhvṛ*, means to kill; *a-dhvvara* denotes the negation of it (killing).

Paura havam, the call to Paura; the invitation to Paura's house.

According to Roth, *paura* means the filler, the satisfier; "thou approvest summons to the satisfying beverage." (Cowell).

Paura, it is a commune of numerous types or categories of people.

7. **Ravah rsvebhish a gabi**, come Lofty with Lofty ones (ऋष्णः रुप्त्वेभिः या गंहि—ऋष्वैः महदिपः रुरिमिः ऋष्वः महास्त्वमः गंहि धारगच्छास्त्रद् यज्ञम्). Lofty ones may be the mighty horses (महदिप रुरिमि एतत्संबक्तेरस्वै.).

Haribhib yujanab, yoked with steeds; in the company of intellectuals.

8. **Harayah**, bays, horses, steeds, the individual souls.

Rathirasab, that draw the chariots (the souls in the chariot of body).

9. **Etasam**, एतम्, a *ṛsi* (seer) known by this name in the Vedic mythology (I.62.15; IV.30.6; V.29.5 and others). See our earlier notes; a protege whom Indra helped against the Sun-god, Surya; mostly horse of the Sun; the cavalry (एतम् पश्चस्त्वन्).

10. **Gotram harisriyam**, a staff (गोत्र) graced with bay steeds; a gold-bright stall of kine (हरिक्षिप् । हरि: हरिक्षिप्णा जीवः सर्वमोदयेत्य सात्प्रस्); a resort for horses, cattle, men etc. is *harisriya*; and the preserver or the giver of protection to speech, land, and cattle is *gotra* (गोत्र).

Dirghauhithe, a qualifying adjective to *medhe adhvare*, i.e. at the sacrificial feast of long duration (वीर्यनीते वीर्यस्वर्ताकं पद्यन्ते नोर्य द्रुदिः प्राप्यन् यस्य तत्प्रभूते, i.e. carrier for a long-long time along a long path. Also "to Dirghanitha, thine home friend-Griffith also Cowell.

Medhe, in the sacred Yajna or sacrifice (मेधेयते).

Hymn-51 (iii)

1. Nipatithau, (नीपातिथौ), (See VIII.49.9). one who carries oblations to gods and gives protection to the Yajamana (the householder, the performer of the sacrifice is Nipa (नीप). Like the guest of that one is *Nipatithi* (नीपति हविद्वान् पाति रक्षति यजमानं चेति नीपः । तावृगोऽतिपिंस्य, तस्मिन् नीपातिथौ).

Manu, (मनु), the descendent of *Samvarna* (सामवर्ण), *Nipatithi* *Medhatithi* *Pustigu* (पुष्टिगु) and *Srustigu* (श्रुष्टिगु), are the names of persons according to Cowell, who partake in the Soma drink along with Indra.

Medbyatithau, an ascetic, venerable as a guest (पतिपि=संन्यासी, in the sacred acts and ceremonies. (मेधातिथौ मेघः यजाहुः । अतिपिंस्य तावृगु एवमामके कृष्णौ) :

Pustigau, pertaining to Pustigu (पुष्टिगु); one possessing cow, the sustainer of the family; a Rsi of that type or name (पुष्टिगौ । पुष्टिः फूटम्-पौधिका पोर्यस्य), on the post of prosperity in respect to cattle, wealth and land.

Srustigau, pertaining to Srustigu (श्रुष्टिगु); *srusti* is a synoym of moving with speed (श्रुष्टिर्विकल्पनाम्; Nir. VI.12:13; see VII.39.4; a padanama (पदनाम), Nigh. IV.3; श्रुष्टि. शोध्यापिती शीर्यस्य तादामो मयि च whose speech or cow is quick and speedy).

Samvaraa. सामवर्णौ, to be selected out or given preference in a rightful manner.

Pustigau. *Srustigau* and *Samvaraa*, these words occur nowhere

else in the Rgveda.

2. Parasad-vanah, पार्सदवानः, the son of Prasadvan (प्रसदवान्); one keen to learn divine speech (mentioned as a wonder-work—*Macdonell and Keith*). The term does not occur anywhere else in the Rgveda.

Praskanva, see earlier notes; a Rsi of hymns I 44-50, VIII 49; IX 95. See I.44.6; 45.3; VIII.3.9; 51.2; 54.8. A teacher or disciple of divine wisdom.

Jibrilm, decripit (जिब्रिं भराधीयंम्).

Uddhltan, forlorn (उद्धितं; उद्धवेषे स्थापितम्); nicely settled; bound by nice relations

Dasyave-vṛkṣa, the giver of enlightenment to liberal devotee (इस्यु =devotee who surrenders his all to Lord) Literally, it means "wolf to the Dasyu"; the name of a man occurring four times in the *Valakhilya Hymns* only; VIII.51.2; 55.1; 56.1; 2).

In one hymn, (VIII.51) he is called a *Rsi*, but in two others, he is clearly a prince, victorious over Dasyus, and a generous patron of the singer. He is said to be the son of putakratu (पुतक्रतु) VIII. 56.2 and Putakrata was his wife, VIII.56.4 (पौतक्रता: and पूतक्रताम्). These two terms occur in the *Valakhilya Hymns* only (a term पूतक्रतो occurs in VIII.68,17 also).

3. Ya ukthebbhir na vindhate, य उक्तेभिन्नं विन्दहते, who does not lack hymns of praise (*Griffith*); who has no lack of praise (*Cowell*) (विन्दहते पृत्तरति । विन्दति: पृत्तप्रणकर्ता । विन्दतिरति कर्ता— Nir. X.23).

Vada navyasyamet, sing with the newest hymns (वद्यस्या नवदरा मतो स्मृति यत् तुहि).

Rālcodanah, worth being instructed or impelled by rsis or the enlightened teachers (ऋषिदौत्तः ऋषीणां मंत्राणां सदृशज्ञाणां वा जोडनः प्रवत्तं कोस्ति).

4. **Saptasīrasaum**, the seven-headed hymn (सप्तसीर्षाणां सप्तसंच्याकाः शीर्षयत् प्रधानभूतं देसमयो पत्प तावृशम्), like the one with seven rays (seven colours of spectrum).

Tridhatum, त्रिवातुम्, the sustainer of the three regions, *bhuh*, *bhuvah* and *srah* (त्रिवातु त्रयाणां भूरादिमोक्तानां पोषकम्); three-parted (*Griffith*).

Uttame pade, in the loftiest region or place; in the highest region (उत्तमे हृषे उत्कृष्टतमे स्थाने; पूर्णोक्ताव्ये स्थितम्).

5. **Naviyasim sumatim**, his newest favour (नवीयसीनपतरामहापूद्धि सुमति कस्यार्थी भूति मनुष्यहृदिम्); well-intensely worded divine speech.

Gomati Vraje, a stable full of kine; a stall rich in cows. (पोषित बबोधेते कजे गजास्वादि पशुसमूहे); in this human body, provided with sense organs.

6. **Rayasposam**, रायस्पोदम्, abundance of wealth, (wealth and nourishment); prosperity of all types.

7. **Kadacana starib na**, never fruitless; never injuring (स्वर्णः हिसकः करावन करपि नासि व भयति)

8. **Nanakse**, overtakes (गन्धे भ्रान्तोत्तिस्त्रा)

Krivi, a demon of this name; a water-well, a tank (क्रिविरिति कृपताम—Nigh. III. 23; see II.17.6); an injurer, कृणोति हितस्ति येत् एत्—Yv. X.20.

Suum, a demon or *asura* of this name; also a cloud; thunder of

a cloud; an oppressor of the type of thunder. (गृणः शोषकं वसवन्तम्)—
Daya, on I.56.3; VII.19.2); strength (गृणं वसनाम् *Nigh.* II.9); the sun
 (गृणस्य ग्रावित्यस्य—*Nir*, V:16); susna is a demon which entered into the
 eye of a man and has become the pupil of the eye (गृणो वानम्; प्रत्यक्ष पतित्वा
 मनुष्याभावदीन प्रविदेष च एव कर्तीनकः कुमारकं इव परिभासते—*SBr.* III.1.3.13). Susna
 as demon is also mentioned along with Sambara, Pipru and Varcin.

For Susna, see among numerous others (गृणस्य)

गृणः—VI 20.5

गृणम्—I.11.7; 33.12; 56.3; 63.3; 101.2; 103.8; 129.9; II. 14.5; 19.6;
 III.31.8; IV.16.12; V. 29.9; 32.4; VI. 16.8; 26.3; 31.3;
 VII. 19.2; VIII. 51.8; X.22.7; 14; 99.9; III.5

गृणहस्येषु —I.51.6

गृणे —VIII.6.14.

For Krivim, see I.30.1; II.17.6; 22.2; VIII.20.24; 22.12; 51.8.

9. For Arya, Dasa (दास), Rusama (रुसम) and Paviru (पवीरु), see
 our earlier notes.

वरणम् —VIII.3.12

शदधाः —V.30.12

रसमाशाप् —V.30.14

रसमासः —V.30.13

ऋग्वे —VIII.4.2; 51.9

ऋग्वे —V.30.15.

Arye rasame paviravi, in the Vaisya (business class), equipped with weapon a ksattriya (soldier class).

Rasama, an injurer (रसमाना हितकर्मनीणाम् —*Daya*. on V.30.14); those who kill an injurer (यै इतान् हितकान् मित्रन्ति ते —V.30.12; —V.30.13), also all ordainer

For Pavira :

पवीरवान् —X.60.3

पवीरवि —VIII.51.9 (occurs only in this verse)

पवीरवस्य —I.174.4

(पवीरवत् प्रवेत्तः पवीरः —ploughshare—ज्ञानो विष्टते यस्मिन् वत् ; सामूहितं काष्ठम् —*Daya*. on Yv. XII.71; also पवीरः from पवि=thunderbolt (Nigh. II.20), वत् इत्य् पत्तवर्द्धयस्तान्ददः। पवि: भृत्यो सवति यद् विषुगाति कायद्। तद्वत्। पवीरभाष्यम्। तद्वान् इदः पवीरवान् —*Nir.* XII.30: परित्स्थीपवीरवान् —XX.60.3)

Pavi, means a javelin, because it tears the body open; pavithram, पवीरं, means a pointed weapon, i.e. furnished with javelins; pavi-ra-van पवीर-वान्, one who possesses this weapon, i.e. Indra.)

Paviravi is one who takes hold of weapons for defence purposes (यो उनादि रक्षार्थं पवीरं शस्त्रं वाति प्राप्नोति तस्मिन्, श्वे पैश्ये —*Daya*. on Yv. XXXIII.82.

Paviravi, पवीरवि, is divine speech (पवीरवि च विद्यावाक्), (*Nir.* XII. 30).

Hymn-52 (iv)

1. Vivasvati Manau, with Manu called Vivasvan (*Griffith*); the lord of different classes of people; the benevolent administrator, also in the illumined mind.

Sakra the endeavouring self.

Ayau, in the midst of men; of the living man; of light or of water (पायोः यजनस्य मनुव्यस्य उत्तेतिशो देवकस्य पा —Nir. XI.49 on प्रमुहस्यायोः। सिषक्तु न ऊर्जव्यस्य पृष्ठे:—V.41.19).

Also ayuh, पायः=vayuh, वायः=ayanah, घणः —Nir. IX 9; ayu, vayu, the swift one.

2. Matarisvan, मातरिष्वन्, the rsi of the hymn VIII.54 (vi); the interspatial atmospheric fluids or winds.

Medhya, मेधा, the rsi of the hymn VIII.57 and 58 (ix and x) also excellent food.

Prasadbra, प्रसद्ब्र, the rsi of the hymn VIII.56 (viii); one that sustains water-shedding clouds or rains.

RijunasI, रज्जुनसि, one with simple and straight nose; one who has control on vital breaths.

Syuma rasmanu, स्युम रस्मी, highly radiating; one with a bane of enlightenment. A favourite of Asvins (L112.16).

Dasonye, दसोन्ये, dasonya is one possessing control on ten vital breaths. (श्राव, प्रसान, स्पान, संप्रान, उदान, ताग, कूर्म, ह्रकल, देवदत्त and घनव्यय)

Dasasipre, दससिप्रे, dasasipra is one who is master of his five sense organs and five organs of actions. The terms दसन्सु, दसोन्य and दससिप्र do not occur anywhere else in the Rgveda.

5 Goh-asvasya data, गोरात्सवदाता, the giver of cows and horses, or wisdom and vigour.

Isanakrita, ईशानकृत, ruler over all that He creates; ruling as he wills (*Griffith*). He who acts as the sovereign (*Cowell*).

7. Kada Cana prayucchasi, never neglects Ubhe janmani both the worlds, this and beyond.

Turiya, O fourth one, O beyond all.

Aditya, the regulator of the creation; the Sun. The list of four is Varuna, Mitra, Aryeman and Aditya;—in this fourth is Aditya.

Havanam Indriyam, हवनं इन्द्रियम्, the call on Indra; th resplendence worthy of invocation. (इन्द्रियम्-resplendence).

8. Purvyanī astavi, पूर्वाविष्टव्यं—sung is the song, that comes from eternity (the song of ancient time—*Griffuh*).

9. Purvih pūrṇasya bṛhatih annasata, पूर्णोः पूर्तस्य पूर्णीः पूर्णत, have sung many a *Bṛhati* of sacrifice.

10. Kṣanti, क्षोणो earth.

Gavasirah, गवासिरः, mingled with milk.

Hymn-53

1. **Magharan,** मग्न, O full of excellent wealth and riches; an epithet of Indra.

Jyestham, the eldest, the highest, the nearest (ज्येष्ठं प्रतिशयेत् प्रमाणम्)

2. **Ayu, Kutsa** and **Atithigva,** see our earlier notes (eg. I.53.10—त्वमस्मैकुरुप्रतिप्रियवायुम्). The names of rigs according to mythology.

Ayum, पायुम्, long life, related to

Atithigvam, प्रतिप्रियम्, hospitality, related to

Kutsam, कुत्सम्, wisdom, related to

3. **Paravati,** those at a distance; (परावति दूरसेते बद्धमानाः); pressed out afar (*Griffith*).

Arvavati, those at close quarters; those near (परविति समीपदेशे यत्तमानाः); pressed near us (*Griffith*).

Adrayab, madhyab, pressing stones (in connection with the Soma pressing); (अद्रयः प्रदिप्रस्त्रात्से सोमाः मध्यः मधुरम्); मध्यः=meath, mead, fermented honey (*Griffith*); मध्यः रसः —the honey-juice (*Cowell*).

Adrayab, also like the cloud (अद्रिः=मेघनाम्, Nigh. I.10).

Madhyam rasam the sweet elixir of enlightenment.

4. **Sistesu**, शीष्टेषु=शिष्टेषु, amongs the gentry; among the *Sistas* (a tribe of no importance).

The word शीष्ट occurs only in this *Valakhilya Hymn* and nowhere else in the *Rgveda*.

5. **Svape Svapibhilh**, O brother, with brotherly feeling; O good kinsmen, with good kinsmen (स्वापे is vocative) (स्वापे सुवरामासेन्, O readily approachable Indra; (स्वापिभिः शोषना प्रापयः प्राप्ता बान्धवः पात् तापि.); स्वापिभिः=पु+प्रापिभिः; स्वापे=सु+प्रापे; आप्तव्याप्तवे; (pervading); प्राप्तु लभने (पुराण०), approachable, available.

6. **Ajiture**, victorious in battle (पादित्युर्दंगामे स्वरमाणम्; चित्परमिःपर्यः); प्राप्तो=संप्राप्ताम्, Nigh. II.17).

7. **Bharesu**, in combats, in battle (गरेषु संग्रामेषु — Nigh. II.17).

Sesnavansub, one rich in food (धरणामः हृषित्वपान्तवन्तः); which praising (पर्यः=पर्यन्ताम्, Nigh. II.7).

Hotrabhilh, with holy offerings; with words of praise (होताभिः वाऽपि त्वृतिसंपादिभिः; होता=वाह्याम् Nigh. I.11. (*Griffith*)).

Manamahē, we mean; we acknowledge; we praise or worship (Cowell). (वनामहे त्वमः).

Vayam hotrabhilh.....manamahē, we worship thee with invocations and prayers when we obtain our desire. (Cowell); with holy offerings and invocations, we mean, that we may win the spoil (*Griffith*).

3. Brabma, prayer, resplendence, food (ब्रह्म=प्रभाय्, Nigh. II.7).

Vajayuh ajim, one who longs for food, strength or spoils in battle (वाजः प्रभनाय, Nigh. II.7); पाजिष्ठ=पाजौ=प्रभ-सुंपाय्, Nigh. II.17); वाजः-पाजः-प्रभनाय—Nigh. II.9).

Sam ame, सं+पमे, unite myself (सम् पमे संपतो परवापि).

Mathinam agre, in the forefront line, while crushing the raiders (at the raiders, head-*Griffith*; at the head of plunderer—*Cowell*).

Hymn-54 (vi)

1. Girbhish, गीष्मः, by words or speech; by praises.

Purasah, पौराक, the disciplined men, people or folk, (पुरोपका स्तोतारः); the offerers (*Cowell*).

Ghytascutam, to you, the Giver of spirit and valour; (thy power that droppeth oil-*Griffith* (घृताच्छ्रुतं पूर्वादिवर्णं गवादिगणाम्).

Dhitibhibh, धीतिष्ठः ; by figers, by virtuous actions (धीतिष्ठः; धंयुसीष्ठः).

Naksan, have drawn, came close (मक्षन् स्थान्युक्तिः).

2. Krsab, कृषः, Rsi of the Hymn VIII.55 (vii) (कृषः काष्य अ॒षिः) ; also a Yajamana of this name, (कृषे प्रत्यार्थि वस्त्रमाने); also feeble and weak; physically weak on account of austerity and penance.

Eva esme matsva, एवास्मे मात्स्य, be glad with us.

3. **Visva devasah**, all godly or learned people; all Nature's bounties.

Vasavah, they who provide protection; the Vasus.

Rudrah, the punishers of the wicked; loving like the vital breaths.

Marutah, men; the cloud-bearing winds.

4. **Pusa**, पूरा, the sustainer, the sun.

Visvab, विष्वः, the all-pervading; even widely spread atmosphere.

Sarasvati, सरस्वती, the divine speech of enlightenment.

Sapta-sindhabah, सप्तसिन्धवः, the seven streams of vital breaths.

Apah, आपः, waters.

Vatah, वातः, winds.

5. **Sadhamadyah**, one who enjoys in the company of others; feast-companion. (सहमात्रः सहयोगन योग्यः).

6. **Ajipate**, O lord of battles, (पाचिपते संग्रामपातक).

Hotrabhibh, with words of prayers (होत्राभिः स्तुतिसहायाभिः पाणिपः), by

invocations.

Devavilbibh, देववीतिभिः, by entertainment of gods (*Griffith*),
(देवपीतिभिः देवकर्तुकाशनैः); by the virtuous qualities of the learned ones.

Vitih, वीतीः; by feasts (वीतीः पश्चनवान् स्तुतिभि प्रोक्षहमानो हविरस्तत्यं); by
sacrificial feasts (*Griffith*); full of wisdom.

Sruvire, श्रुतिरे, are far-famed; high fame is theirs.

Viti.....srnvire; high fame is theirs who win by invocations, feasts
and entertainment of the Gods (*Griffith*); far-famed are those who
obtain their desires, by sacrificial feasts, by invocations and by enter-
taining the gods (*Cowell*). May the glory of those persons be heard
far and wide who with enlightened words of wisdom offer their praises
and prayers to Lord. Compare this line with verse 7 of hymn 53.

8. **Praskarva,** प्रस्कर्वा, learned wise person of special merits.

Sthuram, स्थूरम्, solid, firm

Sasayam, ससयम्, exuberant.

Ahrayam, अहर्यम्, inexhaustible.

Hymn-55 (vii)

**2. Divi satam svetasah uksanah tara na rocante—A hundred
heavenly bodies, while in radiance are shining like the stars in heaven**

(this refers to hundreds of white self-luminous stars in heaven).

Uksan, उक्षण्, the word has been ridiculously translated "oxen" by Cowell and Griffith.

Venun. वेणुन् bamboos; pipe organs of music (वेणुन् पस्त्रान्).

Sunah, सूनः, dogs (सूनः सारमेयान्).

Mlatani carmani, tanned and softened hides or skins; leather sheets well-tanned (म्लातानि मृदुकृतानि चनांगि परिज्ञानि).

Bulbajastuka, tufts of *bulbaja*, a kind of coarse grass, *Elusine Indica*, used for numerous purposes when plaited. (बल्बजस्तुकः तुष्ट्युसाः).

Arusinam, of red coloured cows (आस्यीणामारोष्मानाना गवाम्) or red-hued mares (Griffith; Cowell).

4. **Kauvayanah,** काव्यायना, O disciples of men of wisdom (vocative).

5. **Syavih,** श्यावोः, dark or brown cows (श्यावोः कर्पिता गाः); dark mares (Griffith)

Syavih pathah, the red and dark (of vitality and inertia) paths of life (*rajasa* and *tamasa*).

Saptasya, साप्तस्य, the controller of the seven vital breaths or seven voices; team of seven; seven-yoked team.

Hymn-56 (viii)

1. Dasyave vr̥kah, the suppressor or subjugater of infidels or Dasyus, i.e. Indra (हे शूक शत्रुविकर्तंसेव !) vr̥ka is also moon because her light is disclosed, or because her light is not sufficient or because her light is strong-compared with stars. (षकारचन्द्रमा पवति । विशृत ज्योतिष्ठो या । विशृत ज्योतिष्ठो या । विकर्त्त ज्योतिष्ठो वा —Nir. V.20).

The sun is also called vr̥ka, because he dispels darkness (शादित्योऽपि शूक उच्यते । यदा वृद्धज्ञो—Nir. V.21 on I.117.6).

A dog is also called vr̥ka on account of biting (ग्लामि शूक उच्यते । विकर्त्तव्याद्—V.21. on VIII.66.8).

2. Amambhat,, अमंहत्, gave (or gives); awarded or awards (प्रमहत् प्रदुः).

Dasa sahastra dasyave vr̥kah, दशसहस्रा दस्यवे वृका, ten thousand (i.e. thousands of) riches or immense wealth, or verses; or large number of Dasyus (slaves) (षष्ठुत संघाकान् दस्यून् ; पत्त दस्यु पदे विकर्त्तव्यात् शूकः । शादित्यपक्षे विशृतं पदे ईवरपक्षे च विशृतज्योतिष्ठो विकर्त्तज्योतिष्ठो । यदा वृद्धस्ते इतिबक्षः । इति विवेकः).

Pautakratah, पौतकृष्णः, an epithet of Indra because his actions are also pure, or virtuous (हे पौतकत् पवित्रकर्मवन्निन्द).

Also Pautakratah is son of Putakrata, (पूतकर्ता the mother). Perhaps she is so known as being the wife of Putakratu, (पूतकत्, the father).

5. Havayat agnih, the fire produced by attrition which is the carrier of oblation (हृष्पवाद् हृषिष्ठ वोगा).

Sumat rathab, with his car, or with the car that moves by itself

(सुमत् रथ स्वयमेव एंहणस्वधावः ; सुमत् स्वयमित्यर्थः —Nir. VI.22; i.e. *sumat* means 'of one's own accord').

Hymn-57 (ix)

1. *Yajatra*, पञ्चना, the respectable men of enlightenment; an epithet for *Asivins* (पञ्चना यजनीयो हैवो द्योतमाभावशिवनौ).

Nasatya, नासत्या—नासत्यौ, not untruth i.e. both of them truthful (पत्तमूत्रो), an epithet for *Asvins*.

Tṛtīya savana, the third libation; the period of life after the age of 48 (पय यात्यष्टा तत्त्वारिणद् वर्णाणि तत् तृतीयं सवनम्—Chandogya Up. III.16.

2. *Deval trayah-ekadasasah*, देवास्त्रः एकादशासः, thirty three gods: (यस्मी दस्यते एकादश एवा द्वादशादित्या प्रजापतिश्च षष्ठ्यकारश्च, 8 vasus; 11 rudras, 12 adityas, prajapati and *vasatkara*).

The thirty-three gods may also be 11 of the terrestrial region, 11 of the midspace and 11 of the celestial.

3. *Divah-rajasah pṛthivyah*, of the celestial, midspace and terrestrial regions.

Vṛsabhab, the sun, the cloud-born lightning, and the terrestrial fire produced by attrition.

Hymn-58 (x)

1. *Aśvamedha brahmanah*, an intellectual person of deep learning;

a learned Brahmana.

2 The verse indicates that one and the same *Agni* or energy is present in the fire produced by attrition for consuming oblations, the same is in the sun, the one and the same shines everywhere, in all the heavenly bodies (रथ्यं यथो भूतन् प्रविष्टो स्म रथं ग्रतिस्थो यस्तु —Katha; तासृष्टा तदेवत्तुप्राविष्ट —Taitt. Up. II.6; सूर्यं पातमा अगतस्तस्थूपयत्य ।.115.1); just as Agni, Surya and all these Nature's bounties are one but appear differently in different bodies, similarly the Supreme Self is also one, but His glory shines every where.

3. Citramagha yasya yoge addijanje—She of wondrous wealth was born to harness (चित्रं चायतोयं मप गवाश्वादि लकणं धनं यस्या ता चित्रपता) *Jyotismantam*, bright and radiant (ज्योतिष्पत्नं ज्योतीर्णिं सूर्योर्णिं प्रकाश्यायेत् तस्मि पत्य तम् । “तस्य भासा सर्वमिदं विमाति” —Up.

Ketumantam, diffusing splendour (*ketu* is banner; *ketu* is wisdom, केतु-केतः-प्रजा, Nigh. III.9).

Tricakram, त्रिचक्रम्, rolling three-wheeled.

Sukham susadam, offering an easy-seat or comfortable seat (सुखदम् । शोभने भात्यत्त्वस्मे सोदति तिष्ठतोति सुषत् सुप्रतिष्ठः उम्).

Bhurivaram, full of many gifts (Cowell); treasureladen (Griffith); dear to so many creatures (भूरियारे भूरिपिंडुनिः प्राणिनां वरो वरणीयस्तम्).

Hymn-59 (xi)

The Rsi of this hymn is Suparnah Kanya; and the hymn is devoted to Indra-Varuna, and the metres are tristup and jagati.

Indra is the energy-factor and varuna is the fluid factor, curative and exhilarating.

1. Bhagadbhayan, shares (भागद्येयानि भवदंग भूतानि) (in the rituals the shares of offerings like *caru*, चरु and *purodasa*, पुरोदास etc.).

Sutesu, in the extracts; in the blessings obtained from spiritual efforts. (also सुतेषु धनिष्ठेषु धोमेषु).

Siksathah, शिक्षयः, assist (शिष्यः शिष्यस्त्रं प्रगच्छतः, शिष्यतिर्दानं कर्म—Nigh. III 20).

2. Osadhih-sapah, ओषधीः-पाप., plants and waters (ओहयाता ओषधय, पापः उदकानि).

Nib sidhvari, निःशिवरी, one with efficacious vigour (निःशिवरी नितरा मंथलस्त्रभावा).

Rajasah, pare, beyond midspace (रजसः पन्तरिललोकत्य सम्बन्धिनः पारे पारतीरे).

Adhvansh, of paths (पद्धवनो मार्गस्य).

Na kih at eva oshate, none becomes strong enough to gain success, (also न किः खोहते न कोऽपि तर्कणोवरो भवति).

Adevah satruh, the infidel, god-opposing, enemy, (बदेवा देवशतियोषो पसरादि: गतुः शातयिता).

3. Sapta-vanibh, divine speech expressed in seven metres, from

the Gayatri to jagati (गत्तवाणी सप्तसंब्लाका: सप्तं स्वभावा वा वापि । याद्य सप्तहोतकाणां स्वपिरुद्धा वापि) seven holy voices (see IX.103.3; प्रचिवाणो ऋष्योनां सप्तनूयत).

Kṛṣṇa, गुरु, of Kṛṣṇa, is who has gone feeble and weak on account of severe self-imposed austerities (a relation of the Yajamana, the sacrificer of this name).

Kṛṣṇa is mentioned with *samvarta* as a pious sacrificer to Indra in the Valkhiya Hymn (VIII.54.2), and as a speaker of truth (VIII.59.3) and whilst a third is traditionally ascribed to his authorship. He seems also to be mentioned with Sayu, शूरु, as a protege of the Asvins in X.40.8; पृथि ए कृष्णं पूर्वप्रिविना शूरु, but here the word may merely denote the "seer-like man". (*Macdonell and Keith*)

କ୍ଷୟ—VI 28.6, VIII.75.8; X.40.8

कृष्ण—॥. १२.६; VIII.५९.३; X.३९.३

ફળા - X.11.3

कृष्ण—VIII.54.2.

4. *Sapta svasarah*, seven sisters; sister-streams of the Soma (Cowell); (*सप्त स्वसरयाकाः स्वसारं स्वयं चारिष्यो याप्तं सन्ति*), the seven divine speeches through seven metres).

5. Tribhīh-Saptabhīh, त्रिभीषप्तभी, through the three times seven, $3 \times 7 = 21$ (see *tri-saptah* at numerous places). The seven horses of the sun in three groups (सप्तज्योतिर्वा तेषां सप्तहः । सप्तयूपर्णं विसंच्छाक्षरसप्तमृहं). Also perhaps the Maruts, thrice-seven, being used indefinitely for a larger number consisting of troops of seven (I.133.6).

Twenty-one out of the evolutionary elements in the school of the

Samkhya.

Hymn-60

2. **Gṛtaksesam**, One with brandishing flames (पृतकेन व्याजकेषम्—*Venkata*; butter-haired—Wilson cf. पृत्पृष्ठम्, butter-backed; (प्रबोधकेषमस्यानोदयवाक्यम्—*Sayana*).

Napatam, non-protector (नपात न पातियिगारम्—*Sayana*).

6. **Surayah**, wise persons, priests, the praisers (पूरुषः स्तोतार—*Venkata*; स्तोतारो मेधाविनोदस्माकं पूरुषः ; hymners or sons—*Sayana*)

9. **Ekaya, dvitiyaya, tisribhih and Catasribhih**, by one, by second, by three, by four, i.e. Rc, Yajus, Saman and Nigada (एकयाप्तिर इच्छा—*Venkata*; *Sayana* ; कृपायास्तिरः गद्यपद्यकाध्यसक्षणा चतुर्पाँ गीः—*Uyat*; एकया गिरा इग्न-सक्षण्या चतुर्पाँ च द्वितीयया पञ्चलक्षण्या स्तुतं सन्, तिस्रैश्चिर्गांभिः इग्नपञ्चाम लक्षणाभिः, चतुर्स्रैषिः इग्नयज्ञः; सामनिगदलक्षणाभिः स्तुतो नः पाहि—*Mahidhara* on Yv XXVII.43). May also be परा, पद्ममा, पद्मन्त्री and बैथरो *spesch.*

10. **Arvanah**, one who does not liberally give; impious; a troublesome person (पराण्य पद्मतः—*Venkata*).

11. **Vayahvrdham**, food-augmenting (ययः पृष्ठम् पन्नस्य वर्धयितारम्—*Venkata*; वर्गत्य शोकेन्म्—*Sayana*; या ययति = यति कर्म; Nigh. II.8; ययः=पन्नम्; food; Nir VI.4—See VII 69.4—परि द्वाससोक्ता या पयो पात्).

Upamate, O wealth-giver (वणमाते ! छनं ए उमीषे करोति न तथोक्त—*Venkata*; उपान्पन्समीप नाति नो उनमिषुपमाति ; addressed to Agni—*Sayana*).

13. **Saciviso**, O thou who by wisdom establishes our rites

(Wilson) (वार्षीकसो, द्वे ब्रह्मणा पास्तोपत्त—*Venkata*; also करंग ! *Venkata* and *Sayana*).

Vasuvidah, wealth obtaining (वसुविदः सनस्य सम्भकानि—*Venkata*).

Yahub, child or son (यहुः पूत्रः —*Venkata*; सहसो यहुः सहसः पूत्रः —*Sayana*, यहुः सहसः —the son of strength—Wilson).

Asyahanabah. flames of the fire (धस्य प्राग्ने: हनवो म हनव एव हन्त्यानोया क्षानाः —*Sayana*).

16. Pra agne tistha janan ati—O fire-divine, rest with Nature's bounties (श्राने हौं धाने जनान् धस्मान् धति धतोत्थ प्रतिष्ठ प्रवच्छ तृविरादाव देवान् प्रति—*Sayana*; go forth having overcome our enemies—Wilson).

Tapasa, by heat (उपसा तापकेन—*Sayana*).

Socisa, by glow (प्रोचिष्य देजसा—*Sayana*).

17. Vṛkta-barbisah, have cut the sacred grass; have made all preparations (वृक्त वह्य विच्छिन्न गट्टिः —*Venkata*)

20. Paroh gavyuti, beyond a gavyuti (गव्युति) a Krosas, about 4 miles (पर गव्युति गव्युते: श्रोशात् परस्तात् —*Venkata*; श्रोश्यात् देशात् परस्तात्—*Sayana*; गव्युति भाग्म—*Daya*. on V 66 3; कोशद्वयम् on III.62.16; कोशद्वयम् on Yv.XXI.9).

Hymn-61

For verse 11, see Nir. VI.25.

1. Dhiya, धिया, thought.

Satracya, inclined to us (सत्राच्या अङ्गचन्त्या—*Venkata*, परमाक्षं सहृद्द्वचन्त्या—*Sayana*)

Savisthab, mightiest (शक्तिष्ठ; प्रतिशयेन वसवान् —*Sayana*).

4. Aprami-Satya, Maghavan!, O bounteous of unbroken truth; and epithet of Indra, the resplendent Lord. (प्राप्तिसत्य! प्रविनश्यस्त्य! मपबन्! —*Venkata*; हे प्रतिशिंह रथ! हे इन्द्र! —*Sayana*).

5. Sacipate, O Lord of rites (गचीपते वैदवाचः पालक! —*Daya*, on I.106.6; प्राप्तामिन् on VI.45.9), (गचि=वाणी, speech; सत्कर्म=righteous actions; प्रजा=wisdom; प्रजा=people).

Bhagam na, like happiness; bliss-giving (भगं न भाग्यमित्र —*Sayana*; भाग्यादिपतिम् —*Venkata*).

9. Pracamanyo, O pride personified!, whose wrath presses ever forwards (प्राप्तामन्यो प्राचीन कोष प्रतिहतकोष —*Sayana*).

Ahamsa, who meets the foe proclaiming "It is I". (घहमिरुक्तवा य भवून् प्रजते एः घहतनः —*Venkata*; हे पदंषन्! संशमेऽहमित्यात्मणो महत्वं इकाग्रन्, ये जर्बु संषजते; —used for Indra—*Sayana*).

11. Na papaso manamabhe narasyo na jalbavah, we do not think ourselves to be sinful, or destitute, or devoid of justice. We are celibate, devoted to study, austerities, generosity and activity, said the seer (त पापा वन्धामहे । नाधनाः । न गवसनेन हीनाः । परम्परासु व्रह्मव्यं प्रद्ययनं ततो दान ऋग्मत्युपिरवोचत् —Nir. VI.25).

Na papso manamabhe, we are not evil; we do not appear evil.

12. Risa' Katim, to whom we are all indebted (श्रावकाति चतुष्प्रसं स्तुतिं वृषभदत् कमवशानेन स्तोतरण्, him to whom praise is due as a debt—*Venkata*; श्रावकाति चतुष्प्रसं प्रसुतिम् । यस्ते स्तुतिश्चैववदवाच्यं किमेऽत एव चतुष्प्रसं । श्रावका चतुष्प्रवदवाच्यं कलपदस्तुतिम् —*Sayana*)

According to Wilson, Sayana's explanation of this verse is obscure; he seems to take *ratiñam* twice over with a difference in meaning in each clause (परिक्षेण वसदपत्तवाच्य), the mighty horse; as well as वृषभात्, the one with offerings. Wilson supposes that *veda*, i.e. knows is to be repeated in the second clause; he, the best of the charioteers, knows (among steeds) the strong racer, and (among men), he, the bounteous, (knows) the offerer whom he is to reach.

15. Spat-Uta, omniscient (स्पृत् उत वैता—*Venkata*; स्पृतिर्मनिकमो; स्पृत् चर्वत्सवाता --*Sayana*. स्पृत् सप्ता (राता)—*Daya*. on V.59.); स्पृतिर्मनिकमो); also the beer of all (उत्तमप्ता).

17. Adyadys, Svak-Svak, वक्षता एवः एवः, every today and every tomorrow.

Hymn-62

'For verse 11, see Nir. I.4.

1. Mahatma vaysh, ample food (परीर्ह एवः चहू चम्बु—*Venkata*; चहू एवं देववाच्य—*Sayana*); also mighty strength.

5. Aratas' lva, like water-wells (वृत्तम् एव पूर्णम् एव—*Venkata*; just as a thirsty man looks for water deep into the well).

Somish, devotee in intense love; a house-holder or sacrificer दीर्घिः दीर्घवाच्य—*Venkata*, वक्षता—*Sayana*; दीपः दक्षता: प्रत्यक्ष वस्त्रं चूर्णित्य वक्षते—*Daya*. on I.151.2).

8. Upamam, near at hand (उपमं पर्मिकम्—Venkata)

Devalataye, for the sacrificer or devotee or worshipper (देवतातये एवमनाय—Venkata; मवमनाय यजार्थ वा—Sayana); highly coveted in sacred performance).

9. Samana'iva vapusyataḥ, as a woman of one mind enjoys the body of her lover (or as a woman, who shows no partiality wins her lovers to her; or as a woman enjoys or wins the body of her lovers of one mind) (समवाद एवमेव समनमनस्ता शोषिदिव सा यथा वपुष्यतः पूर्णताः पुरुषान् कृणवत् करोति स्ववालन्—Sayana).

10. Ujjatam, since manifestation, when it was born जार्त शुद्धूष्टम्—Venkata).

Savah, strength (शक्तिः वसम्—Sayana).

Kratum, knowledge (कृतुं प्रतीं स्यानुकूलम्—Sayana; प्रकाशात्—Venkata).

11. Aham ca tuम् ca vṛtraham, महि च त्वं च वृत्रहम्,—Yaska in his Nirukta (1.4) quotes this phrase to show that the word *ca* is used in the sense of aggregation and is joined together with both as “I and you, O slayer of Vṛtra”.

12. Asurvataḥ, infidel who does not offer (प्रसुल्वतः परवृत्तः; one who does not press out the Soma for sacrifice).

Savvataḥ, the devotee who offers Soma in the sacrifice. (प्रवृत्तं परिपर्वं दुर्भेदः—Sayana).

Bhūri jyotiṣīni, पूर्णि व्योरीभिः, plenty of blessings.

Hymn-63

For verse 7, see Nir. III.8.

1. **Mauspita**, father of the family (पिता—sustainer) father; head of the family (पिता उर्वपा पातः—*Sayana*; the protector of all).

Dvara, by whose door (द्वारा शरेष्ठ—*Venkata*).

7. **Ksayah**, abode; residence (स्थः नियासः—*Sayana*).

Panca janyaya, by the Pancajana; by people of five categories: (i) intellectuals, (ii) people of defence, (iii) dealers in trade, agriculture and industry, (iv) labour class, and (v) the nonscheduled, the *nisada*,—(निरादपञ्चवाङ्मत्त्वारो दणीः पाञ्चवन्याः ; पाञ्चवन्यः पञ्चतु सकलविद्येषु पद्धयापकोपयेत्, राजतमा-सेग-सर्वजनावीर्योषु बलेषु भूषः—*Daya*. पञ्चजना इति भनुत्य नाम—Nigh. II.3; Nir. III.8).

The *Pancajana* word occurs in X.53.4 also. Yaska in his *Nirukta* (III.8) comments on this thus : Ye five-tribes, enjoy my sacrifice (पञ्चवना मवोहोर्षे पूषपञ्चपू). According to same, (the five tribes) are the gandharvas, the manes, gods, demons and evil spirits: गन्धर्वाः पितरो देवा पशुरा रक्षाः; again, they are the four categories with *nisada* as the fifth (चत्वारेवान् निरादः पञ्चमं हत्वीपलायेषः), so says Aupamanyava (*nisada* is hunter, because he lives by killing animals, sin is embodied in him (*ni*+√*sad*)—निषदः कत्वात् । निषदः; चवति । निषदात्मिकं चापाक्षिति त्रैषतः; (Nir. III.8). In its continuity, the *Nirukta* comments on पञ्चपञ्चवन्यवा विदा—when with the tribes of five peoples i.e. with the tribe consisting of five peoples. Five (पञ्च) is a united number (i.e. it remains unaffected in the masculine, feminine and neuter genders. (पञ्च पूर्णा संख्या स्त्रीपूर्णपूर्णकैव्यविशिष्टा).

Hymn-64

1. **Brahmadvisah**, the despiser of God and the Veda; an infidel

(वृहत्प्रियः शङ्खः वेंकटः रामसान्—*Venkata*; despiser of Brahmana, the holy educated class).

3. **Satanam**, of the expressed one; the effused Soma; of the effused soma

Asatanam, of the non-effused.

4. **Girim**, cloud (*पिंर मेषम्—Venkata, Sayana*).

Parvavantam, gharled or knotted (*पर्वं पर्वश्चत्तम्—Venkata*).

11. **Saryanavati**, intellect; the innermost cavity of consciousness, (a lake of this name according to Sayana and others : सर्वाणां पर्वते—“कुरुक्षेत्रे दस्य कामनावैभरे करत्वा वैष्णो दर्शि, i.e. in the lower parts of Kuruksetra.

For reference, see :

सर्वाणां पर्वते—X.35.2

सर्वाणां पर्वते—I.84.14; VII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Dayaendr, the under-tract of ground with harmful creatures is Saryanavati (हितनीय पर्वाण्युक्त शूभिरम्—on IX.113.1 in the Sanskara-vidhi); and also कर्याणोऽन्तर्फलेकास्तस्याभूर नये—Daya. on I.84.14).

Susoma, शुभोऽपा, fine beautiful mortal body (to some, it is a river of this name. For references, see :

सुज्ञोमया—X.75.5 (नवीसूक्त)

पुस्तोनामाद्—VIII.64.11

पुस्तोरे—VIII.7.29.

No river has been identified of this name. According to some speculations, it is the modern Suwan, mentioned by Megasthenes *Saavan*. To Roth, it is a Soma-vessel; when the word is used as masculine (VIII.7.29), it means people and it has been once used as feminine (VIII 64.11). The Nirukta identifies the word with *Sindhu* (सुखमा सिन्धु) :—Nir. IX.26), which according to Macdonell and Keith is absurd.

Arjikliye, the sense-organs; a sacred land; also regarded as a river of this name. For references, see

आर्जिक्लीय—IX.113.2

आर्जिक्लीय—X.75.5

आर्जिक्लीय (with different accents)—VIII.64.11

आर्जिक्लीय—VIII.7.29

आर्जिक्लीय—IX.65.23.

The two masculine forms (आर्जिक and आर्जिक्लीय) may denote -people or land; the feminine (आर्जिक्लीया) designates the river of the, land *Macdonald and Keith*). Hillebrandt locates the country in or near Kashmir, as Arrian mentions Arsaces, brother of Abhisares, who presumably took this name from his people, and Abhisara (अभिसार) bordered on Kashmir. According to Pischel, Arjika (आर्जिक) is an unidentified country. According to Roth or Zimmer, the word is not a

proper name. Hillebrandt recognizes *arjikiya* as the name of the Upper Indus; or it may even be Vitasta or Jheium. Brunnhofer identifies it with Arghesan, a tributary of the Arghanab.

Hymn-65

2. **Andhasab**, usually pertaining to food (Nigh. पन्धः—पन्नमाम—II.7); according to Sayana here it means water as the cause of food (धन्वोऽन्नम्, तेन हस्तकारणमृदकं सहयते—Sayana).

Samudre, in the midspace (समुद्रे समुद्रवापादानं भूतेऽन्तरिले नाघति—Sayana).

Svah-nare, in this world (स्वः नरे=स्वर्णे=सर्वनरे or यस्मिन् सोके—Venkata).

7. **Sasvatam**, to all the worshippers (सर्वतो बहूनां यजमानानां—Sayana).

Sadharanab, साधारणः, common; ordinary.

11. **Bṛhatprthu**, in a large quantity (बृहत्पृष्ठ भहस् विस्तृत—Sayana).

Pratinam, cows of dappled colour (पृष्ठीना गवः —Sayana).

Sabastre.....bṛhat prthu, upon a thousand cows I obtain gold (Wilson); the cows came as it were laden with gold from Indra (एन्द्रेणानीत—Sayana).

Napataḥ, nominative plural, children (Wilson); unprotected (नपातः परिषिद्धस्य—Sayana).

Hymn-66

For verses 8 and 10, see Nir. V.21 and VI.26 respectively.

2. **Made Susipram,** (मदे सुषिप्रम्) in the Rk. ; मदेषु शिर् (in the Sama Veda, II.33. 688).

Adriya, प्रदित्य, from \sqrt{dr} to tear. Sayana does not translate this word with respect.

3. According to Wilson, an obscure stanza.

Mrksah, well-washed; purified (मृषः कोषकः पञ्चरणीयो वा—Sayana).

Asvyah, पश्यः, all-pervading; see previous notes.

Kijah, कीजः, wonderful (कीज । कीज इत्यद्भूतवाह; किमस्य कथं जात इति—Sayana).

Gavyasya, stock of divine speech; the Veda; herd of kine (गव्यस्य गोसमूहत्व—Sayana).

4. **Puru Sambhrtam,** accumulated by many, sustained by many sense organs.

Nikhataṁ puru- sambhṛtam vasi udvapati, digs out the treasure accumulated at one place, in that way, (निधातं चित् पूर्वो धारा स्यापित्रमपि सम्भृतं संगृहीत यामादानादिकं हृत्वेदम् पुरुषं पुरुषं चनम् उद्दिवपति उद्वपत्येव—Sayana).

Sayana separates the two words *puru* and *sambhrtam*, “the buried wealth, plenteous and accumulated”. He takes the wealth as accumu-

lated stores from former sacrifices.

7. **Sawana**, सवना, for battle (समन्—संप्राप्तनाम्, Nigh. II.17); with united mind (सवना संप्राप्तां—*Sayana*).

8. **Vrkas** cid asya varanah ura'mathib, the destroyer of travelling enemies; the wolf, the killer of sheep; is indeed his warden. A dog is called *vrka* on account of biting (वर्षायि वृकु उच्यते । विकर्त्तनात्—Nir. V.21. There are several meanings of *Vrka*; wolf, dog, moon; the Sun, the thief—See Nir. V.21. (वृक्षिष्ठत्-स्तेनोऽपि वारण् वारपिता सवस्य सन्नपि उरामधिः पश्चूना मार्गे गच्छतो मरिता सन्नपि—*Sayana*).

Vrkah cid uramathib, (i) one that digs the earth like a plough, (ii) the destroyer of darkness at the night time like a moon; (iii) the destroyer of nescience like a wolf devouring a sheep

10. **Beka' natah**, बेकनाटात्, usurer; *Baka-natah* are, indeed, the usurers, so called because they make their (principal sum) double, or because they advance (on security) of double (value) or because they demand double (price). In the present verse, we have : Indra overcomes all the usurers who behold the daylight and the dishonest merchants. (बेक नाटः बलु कुरीदिनी भवन्ति । द्विगुणकारिणो वा । द्विगुणदायिणो वा । द्विगुण कामयन्त इति वा—Nir. VI.26).

In the word "Bekanatah, बेकनाटाः", the prefix बे, stands for two in the corrupted form (बे हस्यभ्यश्यो द्विगुणवार्थः । एकं कार्यपिभ्यमणिकाम् प्रयच्छन् द्वौ महूः वातन्यः ॥ १८ ॥ नयेन दर्शयन्ति, ततो द्विगुणदेवेक शब्देन च नाटयस्तीति बेकनाटाः—*Sayana*).

For *Bekanatah*, also see Panini— न ते नासिकायां संशायां दीटव् नाटव्—ग्रन्थः—V 2.31.

The other derivations are : बेकनाटा बेकनातिकाः भेकनातिकाः विकटनातिका वा । पथवा । विचिर पृथग्भावे । येकः पृथग्भावः । भेकनाटाः छिन्ननातः । विभासिकाः । विवेकपीस नातिकाः कृष्णा वा ।

B. Adhardrsab, beholders of sunlight (प्रहृष्टः सुर्यदृशः । य इमान्यहानि प्रस्त्रिनि न पराणोति या । समि प्रवर्ति कर्मणा—Nir. VI.26).

Panin, पणीन्, dishonest merchants (पर्याप्त वर्णजः —Nir. VI.26)

11. Bhṛtim, भूति, regular honorarium, wages of salary.

13 Vayam gha te tve, यथा प दे त्वे, we are verily thus.

14 Sacistha, शक्तिः, mightiest.

Gatu'vīt, शतुर्भित्, one acquainted with th. path. (मार्गं —Venkata; पार्वत उपायकस्त्वम्—Sayana).

15. Kalayah, dear ones, enlightened ones, sincere workers; children and close relatives (कलयः पुत्राणां आदीतां च सम्बोधनम् —Venkata).

Hymn-67

For verse 5, see Nir. VI.27.

1. Adityam, learned ones; sages of the highest austerity, Brahmacarins of the supreme level.

5. "O Adityas, run to us the living ones before the slaughter; where are you, the heares of our call". (ओमितो शोऽभिषापदादित्याः पृथग्नात् । य तु स्य द्वानयुत इति—Nir. VI.27).

It is known to be the composition of the fish caught in net.

(मत्स्यानो जासमापन्नानामेतदार्थं वेदवन्ते).

The Nirukta then proceeds to give the etymology of the word *matsya* (मत्स्य, fish); the fish are so called because they float in water, or they revel in eating each other (मत्स्या मध्य उरके स्पन्दते । याचन्तेऽज्योम्यं भस्या-पेति वा)

Jala, (जाल, net) is so called because it moves in water (water=जल; जालं जसत्वं भवति । जलेभवं वा । जमेष्यं वा—Nir. VI.27).

7. *Amhoh*, पंहोः, of the sinner.

11. *Ugraputre*, O mother of mighty children or full of mighty offspring in consistency of the word *gabhrta* meaning water (गभीरम्=उद्गतनाम्—Nigh I.12).

15. *Saruh*, Snare, an injurer (सरः हिसिका प्रसिद्धिः आहिक वैसिका—Sayana).

Ajaghnusī, innocuous; without injuring (अजग्नुषी प्रहितान्ती सर्वो—Sayana).

18. *Navyam*, latest (नव्यं नव्यं स्तुप्यम्—Sayana).

Sanyase. protective measure, the measure for getting released (सन्यसे संभवनाम्).

Tatnah Sanyase, that which releases us (*tat* or *that* may either be net or your favour—तत्त्वात्मकं ओर युध्यदनुष्टुदस्मात् मृद्दंचतु—Sayana).

In the former case, the net itself is supposed by the favour of the gods to become as it were the instrument of deliverance—Wilson).

19. Tarah, strength; speed (तरः वेगः —*Venkata*).

20. Vivasvataḥ hetib, the weapon of Yama, or of the supreme sovereign. The wheel of time (विष्वतः हेति; वैयस्यतस्य यमस्य हैतिपूत्रा—*Venkata*).

Hymn-68

For verse 1 and 4, see Nir. V.3 and XII.21 respectively.

1. A tva ratham yatha utaye, to thee for protection as to a chariot.

Uṭib; protection, is derived from the उट्, to protect (पतिरक्षात्—Nir. V.3).

Sunmaya, for well-being (सुम्नाय सुखाय—*Venkata; Sayana*).

Tuvi, many, several, (तुवि=तुहु).

Tuvi-kurmin, accomplisher of may deeds; rich in deeds, or actions (तुविकूर्मि वहोः कर्तारम्—*Venkata*; बहुकर्मण्—*Sayana*)

R̥tisaham, ऋतीपहम्=ऋतिपहम्, subduer or evil forces or cruel persons (ऋतीपहम् हिस्कानामधिपक्षितारम्—*Sayana*).

2. Tuvi-susma, O possessor of immense strength (तुविशुभ्म ! वहस्म !—*Venkata*).

Tuvi-krato, O doer of many actions of repute. (तुविक्रतो! बहुकर्मन्!).

3. Jmayantan, the all-pervading or extensive (*jma*=ज्मा—पृथिवी, extensive earth; पृथिव्या सर्वंतो व्याप्त्युक्तवतम्—*Sayana*).

4. Evaih ca carsanibam uti buve rathanam, I invoke him to come with his protections in the onsets of your soldiers (चर्योनीताम्) and chariots (रथीनाम्)—Wilson. "I invoke for you, and Lord of Visvanara, whose prowess is unshamed, with the desires of human beings and with the protection of chariot"—In this sacrifice, I invoke Indra (Lord) of Visvanara, i.e., the Sun, of unshamed prowess or of mighty strength (गवसः), with desires (एवः कामैः), courses (प्रयत्नैः), or protection (ऊर्जौ) of men (चर्योनीताम्), i.e. of mortals along with the protection, i.e. the path of chariots.

Here *Visvanara* is Aditya, the Sun (विश्वानरस्य प्रादितस्य । प्रतानतस्य । गवसो महो वसत्य । एवं च कामेरपतेरपतेर्वा । चर्योनीताम् वनुष्याणाम् । ऊर्जा च पथा ग्यानाम् । इत्यमस्मिन् यज्ञे द्वयामि—Nir. XII.21).

7. *Purvam*, ancient, old one, the best; also at the opening of sacrifice (पूर्वी पश्युष्यस्यानम्—*Venkata*; पूर्वं भवां पश्युष्यस्याम्—*Sayana*).

Nṛtub, the leader (नृतुः विनेश—*Venkata*; फलस्य ने वा दयः—*Sayana*).

Aoustutim, praise in proper sequence (प्रनुष्टुतिम् प्रनुक्तमेण कियमा चां स्मृतिम्—*Sayana*).

9. *Apsu Surye*, in waters, in the Sun, i.e. bathe in water and see the Sun. According to Sayana, we may perform our accustomed bathings in the water, and when the Sun is risen, may set about our accustomed tasks. (पश्चु स्नातु सूर्यं दृष्टुं च । स्नानादिब्यक्षारं कृतुं सूर्यं च दिते सति गमनादि अवहारं करुंभित्पर्यः—*Sayana*).

10. *Parumayyam*, पुष्ट्यस्य, possessing many wisdoms; also the offerer of many praises; A proper name (*St. Peters. Dict.*).

14. *Sad*, षट्, the six; *dvadva*, in three pairs, i.e. 2 eyes, 2 ears, and a pair of nose and tongue (or 2 passages or nostrils in nose).

15. रजन्, चनो, two eyes.

Hari, हरे, two ears.

Rohita, रोहिता, nose and tongue.

I receive two straight going steeds (eyes) with excellent chariots from the givers of the sense of sight, *Indrota* and *atithigva*; two horses (ears) with excellent reins from the giver of hearing, *Rksa* and his son; and two horses (nose and tongue) with excellent ornaments from the givers of senses of smell and taste, *Aamedha* and his son.

According to Venkata and Sayana, the distribution of six horses is like this :

(i) two fast moving horses (चक्री) between Atithigva (पतिष्ठित)

and his son Indrota (इन्द्रोता);

(ii) two green horses (हरी) between Rksa (रक्षा) and his son

(iii) two red horses (रोहिता) between Asvamedha (अस्वमेध) and his son.

According to the tradition, no distinction is made between father and his son for such purposes (पितृपूर्वयोरदेवत्).

17. The six horses mentioned in the previous verses (15th and 16th) are mentioned again in this verse (षट् पश्चान्).

For sacrificial details, see *Katyayana* (II.8.68).

Hymn-69

For verses 6 and 12, See Nir. VI.8 and V.27 respectively.

1. Medhasataya, for benevolent activities; for or with divine wisdom; for the accomplishment of sacrifice (मेधसतये यज्ञ पूर्णाय—*Venkata*; यज्ञसंग्रहनाय—*Sayana*).

Purandhya, with great wisdom (पुरंध्या यदुप्रशाया—*Sayana*).

Dhlya, by actions (धिया कर्माणे—*Sayana*).

Mandat-viraya, one who gladdens heroes or children (भन्दवीराय । यो वीराय् हृषयति स मन्दवीरः—*Sayana*; *Venkata*).

Indave, for *indu*, the bliss-giver; for Indra, the resplendent. (इन्द्रे इन्द्राय । इन्द्रतेरैश्चर्यंकर्मण इदं स्य—*Sayana*).

Tristubham, threefold praise-song (त्रिष्टुवं तृतीयं—*Venkata*; स्तोत्र लघोपेतम्, *Sayana*).

2 Odatisam, of dawns (Nigh. I.8; शोदती=उषा).

Yoyuvatissam, of rivers; of the conjugation rivers (योयुष्ट्यः नदः, उष्टुक्षेन यिष्पयन्ति इति).

Nadam (I), the author or the creator of dawns; Indra is one of the twelve senscs (उरदः । उत्पादकमित्यर्थः । इन्द्रेण सूक्ष्म उत्पचन्त इन्द्रस्त्रीषु सूर्यतात् । “यिवात्सदित्तं साम्य” इति द्वारकादित्यमन्त इन्द्र. पठितः—*Sayana*).

Nadam (II), roarer, causing noise or sound (भद्र उत्पन्नितारद्—

Sayana).

Aghnyaam, cows, inviolable as they are (पश्यानां प्रहृत्यानो प्रम् — *Sayana*). —

3. Suda-dobasah, *Suda* is a synonym of *Kupa* (कुप) or well (Nigh. III.23); hence cows giving like wells.

Pranayah, white cows (प्रज्ञयः पृश्नवर्णा गायः — *Sayana*). —

Trisu, at the three *Savanas* or oblations (त्रिषु त्रिष्वप्ति त्रयनेत्). —

Devanam janmano, at the birth place of gods, i.e., Nature's bounties, i.e. the celestial region (देवानां जन्मन् जन्मस्थाने । दिवीत्यर्थं — *Sayana*). —

Divah, of the Sun of Aditya (विदः पादित्यस्य — *Sayana; Venkata*). —

4. Gopatim, guardian of speech or wisdom; lord of cows (गोपति गवा स्वामिन् — *Sayana*). —

Yatba vide, (i) as prescribed; or (ii) for detaining appropriate knowledge; (iii) as he himself knows (यथा विदे । स यथा स्वात्मानं स्तुतप्रकारं जानाति यथा या यां प्रति गतव्यमिति जानाति तथाचेति — *Sayana*). —

Satyasya Sunum, Son of truth (सत्यस्य सून् यज्ञस्य सरयस्य या पूर्व — *Sayana*). —

Satpatim, protector of good (or of Yajamana) (सत्पति एतां पञ्चमानाना पातकान् — *Sayana*) —

6. Asiram, sweet milk; the sustaining milk (पातिर्दं पाथपण गाष्ठनं पय

पादिकम् —*Sayana*).

Ashī, आशीः, a mixture of Soma and milk is so called from being mixed (आ॒शी) or from being slightly cooked (आ॒शा, to cook) (आशीराथयणात् । पाश्रेणाद् वा —Nir. VI.8). For Indra, kine yield mixture (इन्द्राय गायं पाशिरम्).

Vajrīne, वज्रिने, for the holder of thunderbolt; for Indra; for the omnipotent Lord; for the one rendering adamantine justice.

7. Vistapam, abode, home (विष्टपं गृहम् —*Venkata*; स्थानम् —*Sayana*).

Bradhnasya, of the Sun (ब्रह्मस्य सूर्यस्य).

8 Priyamedhasah, O pious devotees, persons belonging to Priyamedha gotra —प्रियमेधासः प्रियमेध सम्बन्धिनस्तद् मोत्रा पूर्णं —*Sayana*).

9. Gargarah, drum (गर्गः गर्गरच्चति युक्तो यादृ विषेषः —*Sayana*). .

Godha, leather garn (गोधा हस्तान्; —*Sayana*; *Venkata*).

11. Indrah, इन्द्रः, lower resplendent self, the soul.

Vishvedevasah, विश्वेदेवा, divine powers.

Varunah, वरुणः, virtuous mind.

Apaḥ, पापः, pious seekers.

Sinsvariḥ, the accompanying cows (or sense organs) सिंखरोः सिंखर्यः

संगच्छमाना गायः —*Venkata; Sayana*).

12. **Surmyam**, fair-flowing pipe; सूर्यनास्त्रो गदायो दृष्टः —“एवा मि सूर्यी कर्णकापतयेत्या ह स्त्रै वैदेशा धनुराणा गततहस्तु हन्ति (Tait. S I.5.76); i.e. this is a pipe with projections; by it the gods made piercings of hundreds of the asuras.

Supta Sindharah, सप्तसिंध्यवः, seven rivers (गंगाया; सप्तरथः —*Sayana*).

Susiram, abyss, pipe with wide mouth, (इह तु सूपिरे काष्ठशिखे पर्ति —*Venkata*).

“O Varuna, thou art a benevolent god, into whose palate flows the seven rivers as into a hollow channel”. Thou art a benevolent god, i.e. a bountiful god (सुदेवस्त्वं कल्पणदातः), or a munificent god; O Varuna, to thee belong the seven rivers. A river (*sindhut*) is so called from *srū*, शू, flowing (सिंधुः स्वरगात्) Into thy palate flows seven streams. *Su-urmi* (channel) i.e. having beautiful waves. Just as stream (flows) into a hollow channel. (सुर्मिः कल्पणोऽस्मिः) —Nir. V.27.

Kakudam, palate (काकुद जिह्वा —*Venkata; गालुम् —Sayana*). Palate is called *kakudam*; *kakuya*=signifies tongue, that tongue is placed under it (कोकुदं तत्त्विव्याचारात् । जिह्वा कोकुवा साऽस्त्वन्विष्टे). Tongue or *jihva* is *kokuya*, because being noisy (*kokuyamana*), it utters sounds. Or it may be derived from the root *kokuy*. √कोक्ष्, meaning to make a sound (जिह्वा कोकुवा । कोकुयमाना वर्णानुदत्तीति पा । कोकुत्तर्या स्याच्छब्दकर्मण्).

Tongue is so called *jihva* because it calls out again and again (*johuva*) (जिह्वा जोष्वा).

The word *talu* for palate is derived from the root *tr* (त्), to cross; it is the highest part in the mouth; or from *lat* (लत्), meaning to be long by metathesis like *talam*, surface (तालु तरां । तीलंतमसङ्घम् । तरतेषां स्पाद् सम्बक्षेषणः विपरीतात् । यथा उलम् (the word *lata*, लता, for creeper is also

derived from the same root without metathesis. (तत्त्वविषयं) —Nir V.26.

13. Takvah. swift, quick in sacred action (तत्वः । तक्तिर्गतिकर्म —Nigh. II.14; पञ्चमसरीत् —Sayana; *takvah neta*, swift bearer of blessings).

Aphanyat, directs (पक्षण्यत् वप्तव्यति कृतिर्विकर्मा, also 'कृषगती' —*Sayana*; See Nir. II.28 for पापवीकणत् —IV.40.4; a reduplicated form of √कृ, to bound.

Vapuh, produces rains (वपुः चदकमूत्सादनतोति —*Sayana*, चदकं वप्तति —*Venkata*).

14. Odanam, clouds (ओदनम्—मेघ —Nigh. I.10).

Bbinat odanam pacyamanah parah gira, cleaves the cloud smitten by the thunder voice (पतः मेपत्नां परस्ताद् वत्तंभान इत्थः मोदनं मेपनामैतत् । मेघ मिनवृ प्रभिमत् शिनति कृष्टव्यर्थम् —*Sayana*).

Hymn-70

1. Taruta, तरता=तारकः, deliverer; may means conqueror also (cf. विश्वेषा तरतारं —VIII.1.21). (तरता तारकः —*Venkata, Sayana*).

2. Purubhanman, O brave hero (name of a Rsi—*Sayana*), one who is able to destroy numberless enemies.

Dvita, two forms; of two-fold might (i.e. of mercy and punishment both) one form is *hastaya vajrah*, strong in punishing wicked, and the other *maha darsatah*, very charming and benevolent (द्विता हृत्यभृत्यो दर्शनोद्धृत्यः । एष द्वयौ सुन्तुनुद्रव्ये लब्दवद्वदा या गोद्यं चेति द्वृत्यमस्ति —*Sayana*).

Hastaya, for the hand (हस्ताय कराय हननाय ददृशां, i.e. for destroying

enemies *Sayana*).

Darsatah, benevolent, pleasing (दर्शतः दर्शनीयः—*Sayana*).

4. Dhenavah, people (men and cattle) (धेनवः दृष्टिरिता श्रीणवित्पः; प्रजा गाव एव वा—*Sayana*).

Anonavuh, welcome or greet with praises (अनोनवः समस्तुवन्—*Sayana*; श्रीणवित्पः—*Venkata*). [From heaven (पायः) to earth (लामः), every one copraising, cf. “तिष्ठति लोकः”—Ait. Br. II. 17 for plural].

6. Gomatih, full of cows, well-stockers (गोमति/वर्जे—*Venkata*; गोमति वहुमिशोभिषु वर्जे—*Venkata*).

Vraje, व्रजे Cowpen

8 Gadhesu, in the depths of water; in waters (गाढेषु उदकेषु—*Venkata*; *Sayana*)

Vajesu, in battles (वाजेषु संशासेषु—*Venkata*).

A'aranesu, आ'रानेषु, on shallow lands (आरणेषु गन्तव्येषु निनेव्युक्तेषु स्थलेषु वा).

Havyah asti, is to be invoked (हव्यः मत्ति शाहूत्वा तो भवति—*Sayana*).

10. Ni sisnatho bathaih, You smite with your blows (हव्यः हनमः निभिस्त्वः मारयसि—*Sayana*).

Urvoḥ madhye vasisva, give us shelter under your thighs; make use of your family members. (अर्वोः मध्ये प्रसमान् वसिष्वः करम्यामाच्छादय—*Sayana*).

Tavīrm̄īna. O one with immense wealth (तुविन्मूलं प्रभूतघनं सत्वं—*Sayana*).

11. Parvatah, पर्वतः, cloud—*parjanyah* a god, friend of Indra (According to Sayana, ईशी—पर्वतः तय सविभूतं पर्वतं अ॒ष्टि॑; यथा॒यन्यं देवमिष्ट्वा स्वर्गं प्राप्नोति ग तथापि पर्वतः अ॒ष्टि॑, cf. VII 37.8; according to Ludwing, a sacrificer whose generosity is praised; but according to Macdonell and Keith, the god Parvat, the spirit of the mountain, is meant).

13. Bhojah, the recompenser of enemies (भोजः शकूणा भोजिता—*Sayana*).

Suribh, सूरि॒, impeller (सूरि॒ः प्रेरकः); giver of rewards.

Ahrayah, unvanquished (अह्रयः प्रत्यनतः —*Venkata; Sayana*).

14. Ekam-ekam, one by one; also many (एकं एकं बहून्; वत्समित्येवं बहून्, calves or cows).

Vaisam, calf or cow even (वस्तु शब्दो वस्तु मातृणां गवामुपलक्षक—*Sayana*).

Saura-daivyah, one gisted in the craft of battle; won the battle and hence cow (शौरदेव्यः शौरदेव्यं श्रोतुन्त इति देवा योद्धारः । शूराश्च ने देवाश्च शूरदेव्यः । तथाम्बन्धिन्यो गा । युद्धे शब्दन् लृत्वा ताम्बन्धिन्यं इत्पर्य—*Sayana*, शौरदेव्य, शूरदेवानां दद पृष्ठ शौरदेवम् । पृष्ठाणां शौरदेव्य—*Venkata*).

Hymn-71

1. **Mahobhish**, by the greatness; by our worship; by immense wealth (महोभिः पूजामिसंहृष्टप्रियंत्रीवा —*Sayana*).

2. **Ksapavan**, the lord of night (we shall protect thee from men day by day, and thou wilt protect thyself by night from evil spirits as fire then burns brightest. (क्षपावन् रात्रिमात् महि । शत्रो दग्धिविज्ञेयेन सेजस्तो भवति —*Sayana*).

3. **Visvavaram**, created by all; chosen by all; associated with all gods (विश्ववारं सर्वेवरणीय धनम् —*Sayana*)

5. cf. I. 86.3—

Medhasatau, in the performance of the sacrifice (मेघसातो यज्ञस्य संग्रहे —*Sayana*).

11. **Dvita yah bhuta amritah**, who is doubly immortal as perpetually burning amongst mortals.

Visi, विशि among the sacrificers.

14 **Sira-socisam**, शोरणोचिप्यम् —bright and consuming.

Purumilha, पुरुषीस्त्वा, much renowned; possessing numerous worthy attributes (पुरुषोऽपि पुरुषिर्वह्निः पदार्थं सिक्तः —*Daya*, on I.183.5; see also I.151.2).

15. **Sati yosena**, नम् = peace; योः, bliss; freedom from fear and

pain; peace and bliss (पूर्णमुद्धम् । योः च मयानामभिप्रणम् —*Soyana*; योः पवायना पूर्णकरणं दुष्यात् पूर्णभूतम्; दुष्यवियोजनम् —*Daya*)

Hymn-72

1. Adhvaryuh, the head priest (from *adhrare*, inviolable; the priest that bears ill-will to none *Adhvara-yuh* (priest) *Adhvara-yuh*; i.e he directs the sacrifice, he is the leader of the sacrifice, or else, he loves the sacrifice. (पूर्वयूः । पूर्वयूरध्वरयूः । पूर्वर्द दुर्लिप्त । पूर्वस्य नेता । पूर्वर कामयत इति वा । —Nir. I.8).

Adhvara, sacrifice; the verb *dhrvar*, ध्वर, means to kill, and therefore *adhvara*—*a+dhvara*, denotes the negation of killing (पूर्व इति यजनाम । ध्वरित हिसाकर्म । तत्प्रतिषेष—Nir. I.8; also शात्यनोऽध्वरमहिसा ध्वरहार कामयमाप्तः । विद्वान्-गिती, a technician —*Daya*, on VI.61.2 and V.37.2; यजकर्ता on II.5.6).

2. Hota, hotr, invoker. See Nir. I.8; IV.26, VII.5; 15, 23; 31, VIII.21 Refer to : भक्षां त्वा पौपमास्ते पुग्यताम् पापव न्यो मायति जश्वरोप । बहुा त्वा वदति जातविद्यां पञ्चस्य मातां वि मिमीत उ त्व (X.71.11)

One sits increasing the store of stanzas; a second chants the *gayatra* hymn in Sakvari measures. One, i.e. Brahman expounds the science of being; whilst another metes the measure of the sacrifice". In this verse, the duties of the priests are assigned : (i) *hotr*, the invoker is the one who sits increasing the store of stanza (ते, ऋच्); (ii) *Udgatr*, उद्गात् the second chants the *gayatra* hymn; (iii) *Brahma* is supereminent from knowledge; he is omniscient (बहुा । सर्वविद्या । भर्व बेदुतमहीत । बहुा परिवृत्तलं धूतत । यह परिवृत्तं सर्वंतः); (iv) *Adhvaryu* पूर्वयूः, who metes the measure of sacrifice, the performing priest (Nir. I.8) (See also Nir VII.5 : योः होपध्वर्यूः चहोव्यातेत्ययेकत्य सह—the priest, although he is one, on account of the diversity of his functions (कर्मपूर्यकर्ता), is called the sacrificer (होपुः), the director of the sacrifice (पूर्वयूः), the possessor of the sacred lore (पूर्वा), and the chanter (उद्गात्). Also *hota*, the worthy of being invoked (होतुत्तिभ्यस्य —Nir. IV.26 on I.164.1).

3. Sasam, in the sleeping state (सप्त्र स्वपनम् —Venkata; उसं स्वपनतपतिनिष्ठ् —Sayana)

Jihvaya गृभ्वान्ति, perceives through speech or tongue; i.e. realizes through prayers (जिह्वया । जन्ये जनक पद्मः जिह्वा प्रभवया स्वृप्त गृणन्ति गृह्णन्ति पंगुतिष्ठि —Sayana) (they seize him, as he sleeps, with their tongues or with their hymns —Wilson).

Rudra, रुद्र, one who inflicts pain (रुद्रम् । रुद्र दुखम् । तस्य द्रावयितारम् —Sayana; दृष्टानि शत्रूणो रोदयितः । रोदयत्यन्यायकारिणा बनान् स रुद्रः —Daya.). Also, the word is derived from *ruti*, meaning praise (प्रथया रुद्र स्तुतिः । तथा गत्तव्यम्, स्तुत्यक्रियम्: —Sayana; praiser (रुद्र इति स्तोत्रानाम्; रुद्र = praiser, Nigh. III.16) One who gives honest advice (रुद्रः सत्यांपदेशान् राति ददाति —Daya. on I.114.3; one who cures from all diseases—Daya. on II.33.15).

4. Jamī, extensive or vast (बासि प्रवृद्धं सर्वमतिरिष्य वर्तमानम्. *Jamī* is a synonym of tautology, fool, and one born in the same caste (जाप्यतिरेकानाम् । बासिणस्य वा । समानजातीयस्य वोपजनः —Nir. IV.20).

Vayodahā, the giver of food (वयोधाः = वयःऽस्माः प्रसन्नस्य दाताभिः —Sayana)

Vanam, water (वनम् = उदकम्, Nigh. I.12).

Drsadām, by the cloud (द्रुपदं केषम् —Venkata, Sayana).

Jihvaya, by the flames (जिह्वया ज्वालया —Sayana). (the verse may be applied to forest-fire also which consumes by its flames the host of trees— दावानि पक्षे वनं तक्षसमूह हन्ति, or it cleaves the hard stones also —जिह्वया दृपद कठिनश्चि पायाणं भिनति —Sayana).

8. Dasabhiḥ, by ten (singers) (दशभिः पंगुतिष्ठि: —Venkata; दशभिः पंगुतिष्ठिचितः —Sayana).

Khedaya. by rays (खेदया रथिभिः — *Venkata; Sayana*).

Trivṛta, three-fold measures (त्रिवृता सिंपकार वर्तनवता, three-fold rays or hammer).

9. **Tridhatuh,** त्रिधातुः; fed on three sorts of materials (milk preparations, herbs and food grains).

10. **Avatam,** the inexhaustible cauldron (मवत् महोर्योरम् — *Venkata, Sayana*); avata, a metaphor for cloud; one with a wheel at the top; see also verses 11 and 12.

Ucca-eakram, going round circular above (उच्चा-चक्रम् उपरिस्थित चक्रम् — *Sayana*).

Nicinabaram, cauldron placed below (नीचीनवारं नीचीन दारम् — *Sayana*).

11. **Puskate,** in a large spoon, upayamani spoon for drinking milk (पुष्करे षपुष्करे प्रवृद्ध उपयमनी पात्रे — *Sayana*); also in the midspace.

Adrayah, clouds; also reverent priests (ध्रुवः शादियमाणा अवश्वदिः — *Sayana*; ध्रुवः = देव = cloud, — Nigh. I.10).

12. **Ubbakarana hiranyaya,** vessel with both ears golden (or of gold or silver) (उभा उभी कणी फर्णेन्यानीयो ही रथो हिरण्या रिरण्यो उन्नेन्यानीयी — *Sayana*)

13. **Vṛṣabham,** showerer, fire or agni (वृषभ वर्षकमग्निम् — *Sayana*, See Tait. Br. पास्नेणी वा एषा वृदजा (III.7.3.1).

14. Te, they, the cows (ते ता वाः: —*Sayana*).

16. **Saptapadim**, seven stepped; (सप्त सूक्ष्मा संच्चा—Nir. IV.26; seven is an extended number); land extensively inhabited by people.

Suryasya spta rasmiibhiḥ, by seven rays (seven colours of the spectrum) of the Sun.

Isam, ईप, food (ईपं पत्नम्)

Urjam, ऊर्ज, sap (ऊर्जं रसम्); energy.

18. **Parī dyam jihvaya atanat**, fills the sky on every side with his flame or blaze.

19. **Yatpadam nidhanyam**, the spot (for presenting the oblations); a spot specially suited for growing harvest (यत्पदं निधानं तुविषा निधानात् मृतरवेदि भजतु तद स्थित्वानिः —*Sayana*).

Hymn-73

1. **Anti sat bhutu vam avah**, let your protection abide near me (this is the restrain of all the eighteen verses of this hymn, पन्ति सद् भूत् याम् पवः).

3. **Atraye**, अत्रये, for a destitute (one without the three close relations, father, mother and elder brother).

Himena, by water (हिमेन उदकेन —*Sayana*; also see—हिमेनानि प्रथमारथेऽप्य—I.116.8).

6. **Yamabutatma**, invoked or called in emergence (यामहूतमा प्रतिष्ठायेन परते ह्यातन्त्रो —*Sayana*).

Nedistam yamyapyam, enter in the closest kinship (नेदिष्टं प्रान्तिक्तम् याप्य वान्धवं च याप्ति तपोः —*Sayana*¹)

7. **Atraye**, for the destitute, see verse 3; also, for getting free from triple pains (i.e., for *atri*).

9. **Septa-vadhrih**, seven tongued dragon (a flame with seven tongues; the controller of the seven vital (name of Rsi according to *Sayana*, सप्तवधिः पह्यिः) For *Septavadhri*, see—

सप्तवधये —V.78.6; X.39.9

सप्तवधिः —VIII.73.9

सप्तवधिम्—V.78.5.

Septavadhri is one who has a control on seven (the five sense-organs, mind and intellect)—पञ्चकानेनिद्रियाणि मनो बुद्धिरथ सप्तहृता यस्य —*Daya*, on V.78.6; हत्सप्तेनिद्रियम् —*Daya*, on V.78.5.

Septavadhri is the name of a protege of the Asvins who appear to have rescued him from a tree in which he had got fastened (V 78.5; VIII.73.9; X.39.9; see also Av. IV.29.4). *Macdonell* and *Keith*); may be identical with *Atri* (*Geldner*).

11. **Purana'vat**, पुराणावत्, like a very old person.

Jaratob'Iva, जरतोऽवत्, like a decrepit.

16. Aruna'psuh, परुणप्तः: purple-tinted (down) one with fair colour (शुभ्रवर्ण —*Sayana*).

17. Vrksam parasuiman'iva, a wood-cutter with his axe a tree.

18. Dhṛṣṇava, धृष्णवा =धृष्णो+वा, bold (धृष्णो ! धंक ! addressed by Saptavadhri to himself, or by Gopavana trisapta-vadhri —*Sayana*).

Visa, a basket (विशा प्रवेष्यन्त्या पेटिकया —*Sayana*).

Kṛṣṇaya badhito visa, रुद्ध्या वापितः विशा—distressed by the entangling and detaining basket; distressed by the black people (*Wilson*) (कृष्णया आकर्षया विशा प्रवेष्यन्त्या पेटिका वापितः —*Sayana*).

Hymn-74

1 Duryam, homely, domestic, dear and familiar.

Vajayantah, desirous of food and strength; desirous of enlightenment and vigour. (वाजपन्तः प्रलयिष्यन्तः —*Venkata*).

Viso-visah, of the entire people (विसोविशः सर्वस्याः प्रजापाः —*Sayana*).

4. Arksah, अर्कः = पर्कः ; pertaining to a ḍksa or ḍsi, a seer; also one capable of punishing enemies.

Śrutarva, श्रुतर्वा, the well-reputed horsemen; also one adept in divine lore. (Name of a king, the son of a ḍksa अर्क—*Sayana*). Śrutarvan ḍksa is the name of a prince whose liberality is celebrated in the

present hymn VIII.74; 13, and whose victory over *Mgraya*, मृग्या, is mentioned in X.49.⁴ (*Macdonell* and *Keith*).

5. *Gṛīta'* ahavānam, पूतः आहवनम्, well worthy of receiving the offerings of ghi, पौ or affection (पूत् = स्मृत् = affection).

7. *Amura*, पमूर = पमृष्ट, unbewildered.

Dasma. O pleasing to look (दस्म देखनीय !)

Mandra, O happy one (मन्द मीदमान !).

9. *Dyumnaib dyumniī*, दुम्नीः दुम्नीः, by gilletting food; दुम्नी, one possessing food (दुम्नेः दोतमानेरन्वः दुम्निना मनवती —*Sayana*; हिमिः हिमिती —*Venkata*).

Stravasi **Stravah**, heap abundance on abundance (श्रवसि श्रवः अन्नस्य चपरि अन्नपक्षोणे भूर्वस्मित् अन्ने —*Venkata*)

Vr̥traturye, पूत-त्रूपै, battle against a foe (पूत्रूपै संघापे —Nigh II.17).

10. *Panyam panyam*, store of enemies.

Asvam it gam, one going like a horse (गो गन्तारम्, पश्वं हत् । इच्छन्द इवाये —*Sayana*)

Iṣṭaysh, men of agriculture; the cultured men; men in general (अस्त्रयः पानुद्याः परिचरकेति सेषः —*Sayana*).

(For Krsti, कृष्टि, see Nir. X.22; 29; 31; कृष्टय इति मनुष्यनाम्, cf. III.59.1; IV.38 10; X.178.3).

11. Gopavansh, गोपवन्, the seer of the secret lore (name of a tsī —*Sayana*). Name of a poet of the race of Atri. Gaupavana (गोपवन्), pupil of Pautimasya, पौतिमास्य, is mentioned in the first two traditions (list of teachers) in the Kanya recension of the Brhadaranyaka Up. III.6.1; IV. 6.1 (*Macdonell* and *Keith*) *Gira*, गिरा, praise.

13. Arkse Srutarvani, आर्क्षे श्रुतर्वणि, see verse 4

Mrksa, to purify.

Sayana gives *Vrkṣa* (वृक्षा) as a reading for *Mrksa* (मृक्षा), which he explains as Kesavanti (having hairs or wool) (वृक्षा वृक्षाणि । वृक्षन्ति इति वृक्षा: केसा: । उद्वन्ति वृक्षाणि; he gives another alternative : अष्टवा वृक्षा वृक्षेण । ग्रस्पन्दसाधनलक्ष्यं वृक्षो हस्तः । देनोऽपृक्षाणि ।

Caturnam, of the horses; of the four horses (according to Sayana, the horses given by Srutarvan, श्रुतर्वण)

Sardhamsi-iva, like well grown (long) hairs (सर्द्धमसि इव उच्चित्तानि लोपानीयः).

Stukn-avinas, wool of rams. (स्तुकाङ्गि न लण्डियः । स्तुकः फेलसन्धानः; bunch of hairs —*Sayana*).

14. Vayah, birds (a poetic metaphor for ships).

Tugryam, the imported material; for Bhujyu and Tugrya, see earlier notes. According to traditionalists, Tugra is the name of the father of Bhujyu, a protege of the Asvins, and thus Bhujyu is known as

Tugrya (VIII.3.23; 74.4) or Taugrya (I.117.15, 118.6; 182.5,6; VIII 5.22, X.39,4).

The word *tugra* means a strong man who can put up a fight with enemy.

Asavah, fast moving horses (आशवः अशवाः).

15. Parusni, a carrier across; one consisting of knots; one who could bravely resist enemy at each step. (पर्णी पालिकाम्, the sustainer, the earth *Daya*, on VII.18 8; विभाग्यतीम्, having divisions as of an army, *Daya*, on IV.22 2; रक्ष्याम् पालनकर्त्त्वम् पृष्ठिप्राम्, *Daya*, on V.52 9).

Mahanadi, O great river (महानदि, हे महानद !).

Hymn-75

For verse 9, see Nir. V. 23.

1. see Yv. XIII.37.

4. Patih satisahpatih, sabasrah, lord of hundreds and thousands.

Murdha kavi, an outstanding seer of piercing vision (मूर्धा सच्चिद्, कपो शान्तप्रसा: —*Venkata*; पूर्णि शिरोवद्वलतः फवि, मेघापो —*Sayana*).

Rayisaam, of wealth (रसीया धनानाम् —*Sayana*).

5. Nemim ṛbhavah, as the ṛbhus (the artisans) bend the circumference of a wheel; see also VII.32.20 (नमे नेमि उष्टा इव).

6. **Virupa,** O one of multiform; name of a Maharsi (विरुपा नाम स्वरूप तनामक महर्षे —*Sayana*).

Nunam, now, this time (नून इदानीं —*Venkata*).

Abbidyave, all round shining (प्रबिद्धवे अभिगतदीप्तये —*Venkata; Sayana*).

7. **Apaka-Caksasah,** missile (*Griffith*); of un-measured radiance (अपाकचक्षस अनल्पचक्षसः —*Sayana*; अनल्प वेजसः —*Venkata*).

Panim, पणिम्, exploiter.

Staramahe, shall we overthrow, or defeat (स्तरामहे। स्तरणं हितनम्—*Venkata*).

8. **Ustrah,** उत्तरः, milk-streaming.

Agbnyah, cows (inviolable), (Nigh. II.11; V.5 (पद्माम); also अग्न्याहन्त्या भवति; *aghnya*, cow is so called because she is not to be killed, अ + व्यति, or she is the destroyer of sin—Nir. XI.43).

9. **Dudbyub,** दूद्युः = दुष्यः, an evil-minded.

Samasya, of everyone (समस्य ग्रन्थस्य —*Venkata*).

"Let the weapon of our numerous evil-minded vindictive foes not smite us as a wave does a boat", Evil-minded, i.e. whose minds are sinful (दूद्युः = दुष्यः, पापधियः; परिदृष्टेषसो शर्वतो देषसो घंडतिः —Nir. V.23)

Urmī (wave) is derived from $\sqrt{\text{र्व}}$ to cover.

Nau, a boat is so-called because it is to be pulled through ($\sqrt{\text{नौ}}$) or the word may be derived from the root नाम्, to bend. (जग्मित्रय प्रयाप्य वीति । जग्मित्रयोः । नौ. प्रणोत्तव्या अवृत्ति गमेवी —Nir. V.23)

11. **Ura-Kṛt** *ura kṛdhi*, giver of abundance (or of wide space) give us abundance (उरुकृत् द्युरुत् उरा यतु नः पानाः छूपि द्युरुतिः —*Venkata*).

15. **Yatra** *aham asmi tan ava*, यत्र यहं तत्त्वं सा एव shield those among whom I stand (or among whom I am).

Hymn-76

9. **Divistisu**, दिविष्टिषु, on the recurring sacred days (दिविष्टिषु पत्साकह्नामभिः ममनेषु; दिवस्त्वर्गस्य वैष्णेषु निर्मितेषु —*Sayana*).

10. **Ut-listhap ojase**, rising up in thy strength (उत्त-सिष्टन् शोब्धा वलेन —*Sayana*).

Camū, between the two hoards (चमू चम्बोः प्रधिपवण फलकयोः —*Venkata*; *Sayana*).

11. **Kraksamekan**, whilst smiting foes (भक्षमारुं शत्रूम् वित्तिघनतम् —*Sayana*, *Venkata*).

Akripetam, follow thee (प्रक्षेतां प्रनुक्त्ययेताम् —*Venkata*); shudder.

13. **Astapadim**, पात्रामदोम्, eight points of the sky (eight cardinal directions north, south, east, west, and four half-quarters or corner points : इशान (N—E); पात्रेष (S—E); नेष्टंत्य (S—W); and वायव्य

(N—W); (सिंग. पवान्तरदिपि. —*Venkata*).

Nayaskrtim, rising to the ninth (i.e. the sun in the zenith) (पाचंदिपि: पवान्तरदिपि: च प्रष्टापदोम् ताजिः प्रादितयेन च नवशक्तिम् —*Venkata*).

Hymn-77

For verses 4, 6, 10 and 11, see Nir. V.11; VI.34; V.4 and VI.33 respectively

1. **Sṛavire.** पूर्णिरे, renowned (पिषुरा —*Venkata*), heard even today.

2. **Aurnavabham,** descendent of Urnavabhi (उर्णवाभि); literally it means abounding in wool; also a conceit. In the tradition, (i) this is the name of a pupil of kaundinya, कौण्डिन्य (Brāhmaṇa. Up. IV.5.26. Madhyandina) (ii) a teacher of this name in the Nirukta VII.15; XII.19. He is normally said to belong to the school of *Aitihastikas*, the traditionalists. He was probably an eclectic.

Abisu'vam. wicked (in administration). In tradition, the name of an *Asura* (Aurnavabham and Abisuvam, both are regarded as Asuras or demons —*Suyana, Venkata*)

पौर्णवाभम्—VIII. 32.26; 77.2 (उर्णवाभि word does not occur in the Rgveda).

पहीषुयः —X.144.3

पहीषुवम्—VIII.32.2; 26; 77.2

Both the terms, Aurnavabham and Ahisuvam occur together in the Rgveda; VIII. 32.26; 77.2, Ahisuvam singly occurs in VIII. 32.2.

4 Sarasati trimsatam, सरसित्रिशतम्, thirty lakes of soma.

At one single draught, Indra (the sun) drank thirty lakes full of Soma.

At one draught alone; Indra drank them together, i.e.a long with one another (साक्ष सहृत्यं).

Lakes full of Soma, i.e. dear to his heart or full to the brim, or consecrated to Indra (इष्टः सोमस्य काणुका। कान्तकानीति वा । कान्तकानीति वा । इत्यकानीति वा); or else Indra is a lover of Soma, or he drinks till he desires, till his appetite is completely satisfied (इष्टः सोमस्य कनत द्रव्यं वा । कण्ठेषात इष्टं वा । कण्ठेषातः । कान्तिहत-).

The ritualists explain like this: There are thirty libation-vessels consecrated to one deity at the meridional pressing of the Soma-juice. These (libation-vessels), they drink at a single draught. They are here called lakes. "There are thirty days and nights in the second and thirty in the first half of a month," say the etymologists. Then the rays drink those same lunar waters which fall on certain days in the second fortnight.

* (तदेन हृषिका येदये । विशदन्यगत्राजि माध्यदिने सप्तम एकदैवतानि । ताम्येतस्मिन् कास एकेन प्रतिषादेन विचक्षित । ताम्यत रात्राम्युच्यन्ते । विशदन्यपदात्याहोराता । विशलूबंपलस्येति नैखता । तद्या प्रतिष्ठान्दमस्य शायमिन्य धापो भवति रथमयस्ता यपश्चक्षे विचक्षित —Nir. V 11).

5. **Gandharvam**, the cloud (गन्धर्वी मेषः —Venkata; गान्धुदर्श शारदीति मेषः—Sayana) Gandharva also means wind or air (पी पां पृष्ठिं परति स यायुः ; air the sustains that earth, Daju. on 1.163.2; also the sun, पी पां पृष्ठिं पाणी

व धरति पारपति वा ए सुर्योदय — *Daya*, on Yv. II.3; a learned one, यो गी वेदाच
धरति ता, विद्वान् पौष्ट्रियो जनः — *Daya*, on Yv. XXXII.9, also moon, यो गी सूर्यकिरणान्
धर्ता स कन्दमा (Yv.XVIII.40)

Gandharves are also persons devoted to aesthetics and fine art.
गन्धर्वाणुसन्नामा — *Daya*, on Yv.XII.98. Beauty personified (स्त्रियो रथ्यर्था
(उपास्ते) —SBr. X.5.2.21, lovers of maidens, प्रियाचाता वे अधर्वः —SBr.
III..4.3; स्त्रियोजना वे अधर्वः —Ait. Br. I.27; वात-चूषी) उ ह द्वीपामा. —Kausitaki
Br. II.9, wind, वातो त्वा. —SBr. IX.4.1.10; vital breaths Jaim Up III.36.3;
mind, जनो गृह्यं —SBr. IX.4.1.11; fire, यज्ञर्थं गृह्यं —SBr. IX.4.1.7; moon,
त्रिता गृह्यं —SBr. IX.4.1.9, the sun, एर्षी गृह्यं —SBr. IX.4.1.8; they are
twenty-seven, गृह्यर्थः सप्ततियज्ञः —SBr. V.1.4.8

Abudhinesu rajah-su, in the vacant or nonhabitable regions of space
(मवृन्नेषु पश्चिमानयोग्यस्थानरहितेषु रजःसु सोकेषु —*Sayana*).

6. “From the mountains, Indra transfixed the mellow cloud and held his well-aimed arrow.” From the mountains Indra held the well-aimed arrow and transfixed the well-ripe cloud, the giver of rain-water, (योदन उदकदान मेषभ्यः। यून्दे युन्देन व्याक्षपातम्। यून्दारकम्भ्य —Nir. VI.34)

Bundah, बुन्दः means arrow; it pierces; it inspires awe; or it shines while it flies (बुन्द इपुर्वत्ति । विन्दो या । भिन्दो या । यद्यो या भाष्मानो इपतीति या — Nir. VI.32).

8. Sadyah jatah, forth with increased (Wilson); सद्यः तदानीमेव जान
मस्मानिर्दत्तेन सोमेन प्रदृढः —*Sayana*); one who has immediately gained popularity.

Rbhu-sthira (vocative), O mighty and firm in battle! (क्रमुष्ठिर!
महान्-स्तिरः च तयोऽस्ति. —Venkata, क्रमः उष्ट-प्रभृत, and hence *rbhusthira* is
रष्टः प्रभृत नियश्वर संघामे च तयोऽस्तः—*Sayana*).

Cyautuani, strengths, powers, energies; efforts; strong persons (च्यौलमिति शतनाम —Nigh. II.9.; च्यवनित शत्रुघ्नो पैस्यस्तानि वसानि —*Daya*, on VII.19.5); praises (च्योलानि स्तोताणि —*Daya*, on I.173.4).

च्योलः—X.50.4

च्योला—VI.47.2; VIII.2.33

च्योलानि—I.173.4; IV.31.9; VII.19.5; VIII.77.9

च्योलनाम—VI.18.8

च्योलेन—X.49.11

च्योलेन—VIII.16.6.

Mountains are regarded as the supporters or the stays of the earth (मूर्मे: कीसवद् धारणाम् —*Sayana*).

Varsishlani, gigantic (वर्दिष्ठानि प्रतिभयेन प्रदृढानि —*Sayana*).

Parinasa, far reaching (परेणसा परिलो न तानि, प्रताप्तुं 'च्योलानि' इति मात्र —*Sayana*).

Vidu adharayah, विदु धारय, fixed them firm (विदु रिपरो —*Sayana*).

10. Varaham, to a cloud (वराहो मेषो भवति । वराहार -Nir. V.4). *Varaha* is cloud, it brings (वृक्ष) the best means of livelihood (वर-पापार), this is supported by a passage from a *Brahmana*. (untraced) · “वरमाहार-ग्रामि” —दति च ग्रामम् । See also “Vidhyat varaham tiro adrum asta.”

'वराह वराह' तिरा परिषट्टा (1.61.7) · from afar, he pierced the cloud by hurling his thunderbolt. This other meaning of *Varaha* (boar) is derived from the same root also; he tears up the roots, or he tears up all the good roots (प्रथमोर्गते तार्य अतस्मादेष्व। वृत्ति पूचानि । वर वर मुक्त वरनीर्ति वा —Nir. V.4)

We have a Vedic quotation "Indra slew the ravening boar" (वराहमित्र एषुपम्—VIII.77.10). *Angirasas* are also called "Varahas" वर्णगत्पतिवृंयधिवराहः (the lord of prayer, with the powerfull *Angirasas*—X.57.7.)

The group of atmospheric gods are called *Varahavah* (वर्णन् हिरण्यचक्रनयो दद्यान् विश्वाको यराहन् —I.88.5; seeing the groups of atmospheric gods, of golden chariot wheels, of iron-tusks, running) —Nir. V.4.

Sayana gives two interpretations of this verse : (i) The etymological school, Nairukta . *Visnu* is the sun, the bringer of rain, and also bringer of cattle and food ; the *varaha* (boar) is one of the personifications of the cloud as smitten by Indra's thunderbolt.

(ii) the school of mythology or tradition. *Aitihasika* (for this see Tait. Samhita VI.2.4); the sacrifice went away from the gods in the form of *Visnu* and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, "who has passed over me ?" "I am he who smites in the stronghold; who art thou ?" "I am he who brings from the strong hold." He said, "Thou art called he who smites in the strong hold. Now a *baar*, the stealer of the good, keeps the wealth of the Asuras which is to be one beyond the seven hills. Him smite, if thou art he who smites in the stronghold." He plucked out a bunch of *darbha* grass, pierced the seven hills and smote him. He said, "Thou art called, he who brings from the stronghold; bring him. So the sacrifice bore off the sacrifice for them; in that they won the wealth of the Asuras which was to be won; that alone is the reason why the *Vedi* is so called", (i.e. the 'psalms'). A similar

story is given in the Caraka Brahmana also. (For the legend, see I.61.7 also : दुषा पद् विष्णुः पथं सहीयान् विष्णव् चराहै तिरो चक्रिगत्ता)

11. Bundah, arrow (since it pierces, it inspires awe, or it shines when it flies (युन्द इपुचंवति । विष्णवो या । फिंदो या । मययो या । महामानो द्ववनीति या—Nir. VI.32)

"Thy bow is most powerful, strongly made, and well-shaped. Thy arrow is golden and swift. Both the arms which knock down enemies and increase sweetness for us) are well-equipped and fit for war."

Tuvikṣam, powerful, having a great capacity of discharging arrows (तुविक्षम् भट्टिक्षिप्ते प्र महाविद्यो वा —Nir. VI.33)

Sumayam, delightful (सूम्य सुसुग्रम् —Nir. VI.33)

Ranya=ranyau (रण्या=रण्यो=रमणीयी तांशास्यो या; beautiful or well-equipped for battle

Rdupe, knocking down by movement, or by motion (अद्वृपे घदन पातिनो, गमनपातिनो) or, knocking down by sound or knocking down at a great distance (गम्बपातिनो दूरपातिनो या) —Nir. VI.33.

Cle-ṛdu-vṛdha, चिद्वृवधा, destructively piercing; piercing the vital parts by movement, by motion; piercing from the sound, or piercing from a distance (ममंधदेत वेष्ठिनो, गमनवेष्ठिनो । शब्दवेष्ठिनो । दूरवेष्ठिनो या) —Nir. VI.33).

Hymn-78

The hymn refers to cows (गोवाम्) ; food grains (प्रणसः, 1), condiments (स्पृश्यन्, 2), horses (प्राणय्, 2); oils or cosmetics (शम्पञ्जन्), sheep (हिरण्यया, 2; may mean gold vessels also), ear ornaments (कर्णद्वेष्टना, 3), barley (yavyuh यवयुः—seeking *yava* or barley, 9) along with *gavyuh*, गवयुः—seeking cows and *hiranyayuh*, हिरण्ययुः—seeking gold or sheep, *asvayuh*, अस्वयुः—seeking horses, 9). The tenth verse refers to *datram*, दात्रम्, a sickle, held in hand (*haste*, हस्ते; barley cut and piled (*dinasaya*, दिनस्य, cut; *sambhṛitasya*, सम्भृतस्य, piled पश्यत्, of barley; *Kasina*, कासिना, handful, same as *mustina*, मुष्ठिना, 10).

The word *vrihi* (व्रीहि) for rice does not occur in the Rgveda; we have the word *dhana* for fried or parched barley or other grains (धनानाम् मृद्यवादनाम् —*Daya*, on Yv. XIX.22; (पक्वानविशेषः —III.35.7; प्रिनं संक्षिप्तानं विशेषान् —III.35.3; मृद्यानामि VI.29.4; पवः IV.24.7).

धानम् — III.7.6

धर्मा: — I.16.2; III.35.3; 7; 52.5-8; IV 24.7; VI.29.4; X.28.1

धानानाम् — VIII.70.12

धानाऽवत् — III.41.4

धानाऽवन्तम् — III.52.1; VIII.91.2.

It is surmised that rice was not known in the Rgvedic period; it was introduced during the age of the Atharva-veda, where we have the occurrence of the word *vrihi* (व्रीहि).—Wilson.

यवम् — I.23.15; 117.21; 176.2; V.85.3; VIII.3.4; VIII.2.3;
22.6; 63.9; X.27.8; 43.7; 131.2

यवज्ञम् — VIII.93.3; IX.69.8; X.42.7

यवज्ञमन्तः — X.131.2

यवमृद्धव — X.68.3

यवमृद्यवधू — IX.55.1

यवज्ञुः — VIII.78.9

Hymn-79

1 Visvajit, (विश्वजित), conqueror of all.

**Udbhit, producer of fruit (उद्भित उद्भेद्या — *Venkata*; कलस्य उद्गेदक
— *Sayana*)**

Krtneb, all creating (कृत्वः कर्ता — *Venkata*)

**Agribhītah, obustructed by none of the enemies (अग्रभीतः क्षद्रुचि
मग्नहीतः — *Venkata*)**

Visvajit and Udbhit are also the names of two special Soma ceremonies, and the Soma may be addressed under these names as the principal means of their accomplishment (*Wilson*) (विश्वजित् संवंत्य नेता, उद्भित्
कलस्योद्गेदकः । अप्यता विश्वजित्युभिदो सोमयागो । तपोनिष्यादकरवातद्वृपः — *Sayana*).

3. **Yantasi**, (पःताप्ति), provide or offer.

Vareham, Shelter, protection (परम वरक्ष —*Sayana*).

"Thou art the restraint from the cunnings etc.; thou art a wide shelter." (*Mahidhara* on Yv. V.35)

4. **Rjisin**, रुजीपिन्, O straight forward gentleman : O seeker of truth : (ऐ तृतीय रघुनस्थेन रुजीपेण दद्यत् —*Venkata*) (रुजीपिन् रुज्जवलं सरसाना धानिकाणा जनानामीषितुं दीप्तं —*Dava*. on VI.42.2; प्रगत्तस्तम्बाजेन विद्यते पर्फ मत्तग् —on I.64.12; रुजीपिन् सरसत्स्वभाव —VII.42.3; रुजीपि सरसत्वं यस्य प्रति तत्तम्बदो —on VI.17.10) (O Rjisin : i.e., thou, who possessest the remains of the Soma, offered in the Tṛtiya Savana (third season—of Tait Samhita. VI.1.6).

6. **Aitnam**, life not yet crossed; the unending life.

Pra im ayuh tarit atitnam, प ईम् नापुः तरित् प्रतीर्णम्, lengthens out his unending life (i.e. the life not yet crossed).

Ut irayati, urges him on (उत् ईरयति प्रवश्यति —*Venkata*).

Hymn-80

Ekadyuh, is the seer of the hymn; the word occurs in verse 10 (एकायुः); it means "the lone illuminator", —perhaps thus it refers to the Sun. The word does not occur anywhere else in the Rgveda.

3. **Kim auga**, किम् अङ्ग, what now (किम् दिप्रम् —*Venkata*).

Radbracodanah, director of the worshipper (रघुबोदनः रघुस्य राघवस्य अः चोदयति इनम् —*Venkata*; रघुं राघवं शीघ्रतीति रघुबोदनः —*Sayana*).

Sunvanasya svita, guardian of the offerer (सुन्वानस्य धविता, guardian of

the faithful).

5. **Vajayu**, coveting for food or victory (वाजयु धन्विच्छत्—*Venkata*, प्रसवाकमन्मिच्छत्—*Sayana*).

Sravah, अवः, fame; also food (अवं पर्वं त्विसंधानम्—*Sayana*).

6. **Vajayum**, पाण्युम्, coveting for food (or victory) (वाजयु धन्विच्छुम्—*Venkata*).*

8. **Urvi-kastha**, far off (उर्वी) is the goal (गम्भी), (उर्वोकाष्ठा वसु-तरानं आप्यन्तः । पारपर्योऽपि काष्ठोच्यते । 'काष्ठा स्थिता मवति'—cf. Nir.II.15; *Say na*).

The word *Kastha*, काष्ठा, is a synonym of many objects:

(i) *Kastha* means quarter; they are situated having gone across (पूर्व काष्ठा दृश्यतदनेकह्यापि सत्यस्य नाम भवति । काष्ठा दिशो भवन्ति । कान्त्वा स्थिता भवन्ति).

(ii) *Kastha* also means intermediate quarters; they are situated having crossed each other (काष्ठा उषदिशो भवन्ति । इतरोररं कान्त्वा स्थिता भवन्ति).

(iii) The Sun is called *Kastha* also; it is situated having gone across (पारपर्योऽपि काष्ठोच्यते । कान्त्वा स्थितो भवति).

(iv) Destination is called *Kastha* also; it is situated having gone across (पारपर्योऽपि काष्ठोच्यते । कान्त्वा स्थितो भवति).

(v) Waters are also called *Kastha*; they are situated, having gone

across i.e. stationary waters (पायोऽपि काष्ठा उच्यते । काष्ठा स्थिता भद्रं स्थावराम्) — Nir. II.15. (see also प्रतिष्ठन्तीनामनिषेदनानां काष्ठानां भद्रे निहित बरीरम् — I.32.10).

For *Kastha*, see:

काष्ठा — VIII.80.8

काष्ठा — I.37.10; 59.6; 63.5; IV.58.7

काष्ठानाम् — I.32.10

काष्ठाम् — VII.93.3; IX.21.7

काष्ठायाः — X.102.9.

काष्ठासु — I.146.5; VI.46.1

Apavṛktah, be excluded

Aratnayah, constellations (परस्तयः परमपाणा शब्दः — *Sajana*, 'सजा'; यज्ञाना शब्दः — *Venkata*)

9. *Turlyam nama*, the fourth name (*Somajaji*, सोमयाजी is the fourth name; सोमयाजीति तुरीयं नाम तत्पूर्वं चित्तम् — *Sayana*).

The first three names pertaining to Yajna (यज्ञः) are; (i) names pertaining to constellations, नातवानाम like Arjunyau, Phalgunyau etc. (ii) the hidden or secret names, पूर्वयनाम, (iii) the revealed names (open names), प्रकाशनाम.

In this case, one may refer to the Satapatha Brahmana (II.1.2.11) also. "He may also set up his fires under the Phalgunis. They, the Phalgunis, are Indra's asterism, and even correspond to him in name; for indeed Indra is also called Arjuna, this being his mystic name, and they (the Phalgunis) are also called Arjunis." Hence he overtly calls them Phalgunis, for who dares to use his (God's) mystic name?" गुनीर्क्षेत्रार्थः १ १ १ ३ एव सदान दत्ते युधिष्ठिरः परिन वस्याऽनुनो दूर्यो नामेष्टो दरशप
युह्यं नामानुभ्यो ये नामेष्टवा इतन् परोऽस्माच्छति कलदुर्य इति को हर्षेन्त्याहृति युह्यं नाम युधिष्ठिरः).

Hymn-81

The Rsi of the hymn is Kusidi of the family of Kanya.

2. **Tuvi kurini,** तुविकूर्मि, achiever of many great deeds,

Tuvi desnam, तुविदेस्नम्, bestower of plentiful gifts.

Tuvi magham, तुविमग्मम्, lord of immense wealth

Turi matram, तुरिमात्रम् यजु शमाणम् — *Venkata*: of huge dimension/s or vast in size.

3. **Bhimam gam,** भीमं गाम, terrible bull.

4. **Alt u nu.** एत उ नु, come at once, O dear one ! hasten hither.

5. **Up gasi-sat,** उप गसि-सत्, may you sing the upagana or prelude उपगान च करोतु — *Venkata*.

6. **A no bhara daksinena,** पा नो पा दक्षिण — may you bring us wealth with your right hand (पत दक्षिणत इन्द्रेन शाहूर — *Venkata*)

Abhi savyena pra mrsu, अभि सव्येन प्र मृषा, may you encourage us with your left hand.

Ma virbhak. मा निर्भक्, deprive us not; exclude us not.

9 Visva candrah, All-rejoicing (विश्वचन्द्रा सर्वंकान्तः —*Venkata*; सर्वं द्विरप्योमिता वह्नामाहु जादका वा —*Sayana*).

Vasaih full of desires : with all aspirations (वसी कामः हेतुमः —*Venkata*; कामेरत्नेकेषु यतः —*Sayana*)

Maksu. मक्षु, spontaneously, immediately (मधु छीघ्रम् —*Sayana*)

Hymn-82

4. Asatu , असतो, O the one without any enemy (असप्तल —*Venkata*).

Upa' me, from close quarters (उपमे गम्यो मे —*Sayana*).

Upa me rocane divah, from the resplendent heaven; in the highest splendour of heaven; from the world of heaven illuminated by its own splendour; that is, by deities residing there (दिवः एव तेजसा सीप्यमानात् द्वुनोकास् । ततस्येदर्वित्यर्थः । रांचने सग्निभिर्दीप्याने प —*Sayana*)

7. Camasesu, in the bowls; in the cups (चमसेषु एतनामकेषु पातेषु —*Sayana*).

Camusu, in the saucers (चमूः । चमतित एजन्तयतेति चम्यो चहुः (चम्=पह) तेषु —*Sayana*; **camu,** चम्, is also army.

9. Yam te syenah pada o abharat, यमे ते स्येनः पदा ओ अभरत् —Whatever the hawk bore, according to traditionalists, this refers to Gayatri, who in the form of a hawk or falcon brought the Soma on earth from heaven (Tait. Sambita VI.1.6.4; At. Br. III. 25-27; गायत्री पश्चिम्यं धारपित्वा पद्म्यो सोमाहरत् —Sayana) (Refer to *kadru-suparna* dispute; the metres are the descendants of *Suparni*. *Kadru* (earth) tolo *Suparni* (heaven). "In the third heaven from here is the Soma; fetch it; and by it buy your release". The Soma could not be brought by any of the metres like the Jagati and the Tristubh. Then the Gayatri flew up, of four syllables, together with a female goat and light. Then the goat won (Soma) for her, and so the goat has the name (*aja*, अज). The Gayatri brought back the Soma and the four syllables (two of the Jagati and two of the Tristubh which they had lost in the effort of getting the Soma), and so became of eight syllables—Tait. Sam. VI.1.6.4

Hymn-83

2. Yujah, allies; associate (युजः सहायः —Sayana).

4. Vamam, wealth (वामं धनम् —Venkata).

5. Risadasah, O repeller of enemies (रिकादसः रिकादसि तारः —Venkata).

Aghasya yat, belongs to sin (अघस्य यत् अघस्य सम्बन्धिः —Venkata).

6. Ksilyantah, stay at home (क्षियन्तः गृहेष्वनिहोक्तार्यं निवसन्तः ; stay at home for performing the Agnihotra —Sayana).

Abhyau yautab, go abroad on the road; go out for the collection of fuel etc. for the Agnihotra (प्रव्यन्त धृष्टिं उग्निकातुरणार्थं यान्तः गच्छन्तः —Sayana)

7. Indra, इन्द्र, O Indra! O lightning!

Visno, विष्णो, O Visnu! O sun!

Marutah, मरुतः, cloud-bearing wind.

8. Bharamehe we proclaim (पवरा च-साराम् प्रकाशं चा —*Venkata*; च-या: यमः प्रसारणातो चा —*Sayana*).

Somanaya, समान्या — सामान्यन् (दूरं सर्वेषां दयात् नाहुः पैत तत्. —*Sa*)

Matub, of the mother, of Aditi (मातृः धर्दि —*Sayana*)

Garbhe bhratṛtyam pra bharamahe, brotherhood of yours in your mother's womb.

There is a legend in the Taittiriya Samhita to this effect (धर्दिः पूत्रकामा साक्षेभ्यो देवेभ्यो ब्रह्मोदत्तम् पचत् —Tait. S. VI.5.6). Aditi offers a certain offering to the gods, and conceives four of the Adityes on eating the remainder which they gave to her. Thinking to conceive a still nobler offspring, she next eats the whole of the second offering herself, but she only conceives a barren egg. She then offers the third offering to the Adityas and conceives *Vivasvat*. But here in this legend, there is nothing of the birth of Pusan and Aryaman; though according to Sayana—तस्मै पूता चार्यं पा चाजायेताम्, i.e. these two are also born (Wilson).

Hymn-84

Usnas, the son of *Kavi*, is the seer of this hymn.

2. Dvita, द्विती, in twofold ways; in twofold functions (सेवा द्विः).

This refers to Agni, with twofold functions as the *garhapatya* and the *ahavaniya*; or else the Agni as cosmic sacrifice and terrestrial fire.

Dvita Martyesu ni a'dadhus, amongst men (द्विता द्विष्म भत्येषु मनुव्येषु नि पास्यु । गाहूपत्य पाहवनोप च । पहा रिवि धतंमानस्य पृथिव्या च पश्य निवानं कृतवन्त — Venkata).

4. Urjab napat, son of food (नपत् प्रनलस्पृष्ट) (vocative along with *Agne* and *Angirah*) (in this verse *urjah*=food, not fuel).

Varaya manyave, to the venerable pride: to the excellent scorner of enemies (पराप वरणीयाय मःये प्रभिमन्यमानाय पत्रत् —Venkata).

5. Yaho, O son; sahasah yaho, O son of a strength (पहो सहसो पुक्त! —Venkata).

7. Gosata, गोऽसाता = गोऽसाता, wealth of king, wealth of wisdom

9. Kseti, stays at his home (क्षेति त्वगृहे निवासि —Sayana)

Kṣemebhib Sadhubhūjih, with all efficient protections (क्षोमेभिः पासनैः तद् साधुभिः साध्यद्भिः —Sayana).

Hymn-85

Kṛṣṇa Angiras is the seer.

The refrain of the verses of this hymn is “मध्यं तोपश्य वीतये”; may ye drink the exhilarating Soma; or for the sake of enjoying or accepting sweet enlightenment.

3. Kṛṣṇa, कृष्ण, the charming devotee (according to the traditionalists, the name of the seer of this hymn; see *Kṛṣṇasya*, कृष्णस्य in verse 4 also. The tradition assigns to him or to Visvaka (विश्वक) son of Kṛṣṇa (कृष्णो) the authorship of the next hymn VIII. 86. The word *Kṛṣṇiya* (कृष्णीय) may be a patronymic formed from the same name in two other hymns of the *Rgveda* (I.116.23; 117.7), where the Aswins are said to have restored *Visnapu* to Visvaka Kṛṣṇiya. In that case, Kṛṣṇa would seem to be the grandfather of Visnapu—*Macdonell* and *Keith*).

7. Rasabham, ass, mule or horse, the animal that makes pleasing sound (रासभं शब्दाद्यमानमेतनामकमश्वम्; “रासमार्पण्यनो” इति रासमेवादारिथनो रप्तस्यनाहनी —*Sayana*).

Vidvange, firmly-built; all parts of body firm and strong (वीद्वंगे : वीद्वंगः इदाङ्गांस्ते —*Sayana*).

8. Tribandhurena, त्रिबन्धुरेण, three-seated (त्रिकलका संचाटेन —*Venkata*).

Trivrtta, त्रिवृता, triangular (त्रिवृता त्रिकोणेन —*Venkata*; *Sayana*).

Hymn-86

Kṛṣṇa Angiras, Visvakā or Kirāti is the seer of the hymn. The refrain of the hymn is मातो वि योर्पै संटप्यामृमोचतम् (severe not our friendships, but fling lo me or set me free).

1. Dasra, दसा, wondrous (दसा दर्शनीयो); subduer of enemies सर्पयोः सर्वूणामृपशपितारो —*Sayana*).

Visvakāḥ, विश्वकः, the family-head (name of a Rsi —*Sayana*). The word *visvaka* विश्वक, occurs only in this hymn in the first three verses VIII.86.1-3, and nowhere else in the *Rgveda*.

Daksasya, of a sage with skill; Prajapati of this name (*Sayana*).

Tanu'kṛthe, for the sake of son (तनुऽर्थे पूतस्यकृते — *Venkata*).

Mumocatam set me free, fling loose (मूमोचतम् प्रस्तानामन्तुं रथेस्तिवाश्व-
प्रस्तान् पूतवतम् — *Sayana*).

2. Vimanah, विमनः, unattentive (a Rsi of this name — *Sayana*).

Vishnave, for the sake of posterity or son or grandson (विष्णवे
मम पूते पोते या — *Venkata*).

Vishnupu is the name of the Rsi's son or grandson also in my-
thology.

4. Uta tyam viram avase havamahe, उत त्यं वीरं पक्षसे हवामहे, we
summon that hero for our protection (since it is for the son to protect
the father, पूतोहि पितर रक्षति — *Sayana*).

Rjisinam, the possessor of bliss; the possessor of Soma.

"Rjisin, is generally an epithet of Indra, and is always explained
by Sayana, as here," possessor of stale Soma—III.32.1; 36.10 etc.),
Rjisa, रज्जीष, also means "enemy-repelling."

पृजीयम् — I.32.6

पृजीयिणः — I.87.1; II.34.1; VIII.32.1

पृजीयिष्म् — I.64.12; VI.42.2; VIII.76.5; 86.4;

तद्वोपग् — III.32.1; 36.10; 43.5, 50.3; VI.17.10, 20.2; VII.24.3;
VIII.79.4; 96.9

शृजीयी — III.46.3; IV.16.1; 5; V.40.4; VI.17.2; 18.2; 24.1; VIII.90.5;
X.89.5.

5. R̥tasya Śṛugam, horn of truth (ऋतस्य सत्यस्य शृंखला प्रभम् —*Sayana*).

Savita, impeller; the sun; the creator (वित्ता सर्वेष्य स्वत्वकर्मणि प्रेरकः —*Sayana*).

The verse is in the praise of truth (पत्त अचेता). Sayana seems to explain the verse implying that as the sun swerves not from his appointed course, and as truth or adherence to right conquers earthly foes, so the Asvins must fulfil the duties of ancient friendship and hear the Rsi's prayer (*Wilson*).

Hymn-87

1. Dyumit, glorious (धूम्नी).

According to traditionalists, this may be the *sad-Vasishthah* (पद् वसिष्ठः) or *Priyamedhabh*, (प्रियमेष्ठः) or an *Angirasa* (आंगिरस). (पर्सिष्ठ पृष्ठो धूम्नीक ज्ञापिरागिरसः प्रियमेष्ठो वा —*Sayana*).

For *Dyumit*, see — I.36.8; 91.2; VIII.87.1; 89.2; 93.8; 103.9;
IX.109.7; X.69.5; 96.3; 159.4; 174.4.

The word *dyumnika* does not occur in the Rigveda. (धूम्नी प्रशस्तधना, पश्चात्ती, the well known, rich, famous, glorious—*Daya*. on I.91.2; बहु प्रशंसा-धनधूम्न, इतः Yv. XXXIII.95; धूम्नानि बहुप्रियानि धनानि प्रशंसन् यस्तिष्ठन्—*Daya*. on I.36.8).

Krīvib, well (क्रिविरिति कृपनाम —Nigh. III.23) (कृष्ण यजा से के उत्तरसेचने वृद्धी प्रवर्त्तया नासोदको भवति, सद्यत्—Sayana, as a well (with water) in the time of rain).

Gaurau iva, like two gauras (deers) drink at a pool. Again the same in verse 4

Irine, at a lake or pool (इरिणे उठावतादिपूदकपानार्थं शीघ्रमागच्छत त्तद्वत् —Sayana).

2. Gharmam, as it drops (पर्म 'पु दरण्णलोद्योः' पात्रेषु धारन्त सोमम् —Sayana; or it may also mean as an earthen pot called *mahavira*, and signify the milk boiled in it : "Drink Asvins the exhilarating (Soma) and the milk" (Wilson).

Mandasana, rejoicing (मन्दसाना सोमपानेन मोदमानी —Sayana).

3. Priyamedhah, those whose sacrifices are acceptable; worshippers (प्रियमेष्ठः । मेष्ठोप्यज्ञः प्रियतमयज्ञाः पृजमानाः —Sayana). There is also a Rsi of the name Priyamedha in mythology; the plural is used as a token of respect (पृजापा बहुयजनम्).

5. Dasra, full of glory; worth seeing; the subduer of enemies (दशा दशो दांतीयो उपलभितारोः epithet of Asvins—Sayana).

Hymn-88

The Rsi is Nodhas

1. Svasaresu, in the stalls (स्वसरेषु । स्वसराणि महानि स्वयंसारीष्यति वा । स्वरादित्यो भवति । वा एनानि सारयति), *svasarani* means days; they move of their

own accord. Or else, *Svar* means the sun; he causes them to move Nir. V.4): See I.3.8 (उसा इप स्वसराणि).

Normally, the word means *days*, but whilst Sayana takes it as "days" in the first clause, "We praise thee in the days" सूर्यनेतकैपु दिमसेषु यद्यमभिष्टुमः), in the second clause he interprets the same word as "Stalls" (वत्र इष्ट्यन्तः । वत्सं न यथा धेनवः नप मत्सूतिका धेनवः स्वसरेषु । सुट्टयस्यन्ते प्रेपंते गावोऽवैति स्वसराणि गोष्ठाणि).

Vasoh=Vasayitub, (cf. VI.16.25), in the excellent beverage (पश्चिमः वासपितुदृयस्य निवासपितुः । यजा । घमोः पाके निवारतः —*Sayana*).

2. **Ksumantam**, Sound-producing (धूमर्त्त शश्वतम् —*Venkata*; also renowned (धूमसं धारयन्तम् । “दृशु कार्द्दे” । अनेन पूर्वादिकं सहयते । रतोतादीनि कुर्वण्म् —Causing praises by means of the children which it will produce —*Sayana*).

4. **Gotamah**, enlightened sages; the sons of Gotama, like Nodhas —*Sayana*); the most devoted worshipper (गोतमः गच्छतीति गोः स्तोत्राः सोऽतिशयतः —*Daya*. on I.62.13; विचायुतो जनः —on I.78.2; षष्ठेनुपूष्टः —on I.79.4; मेधावी —on I.183.5; गोतमाः प्रतिक्षयेन स्तोत्राः — on I.78.1).

Hymn-89

For verse, 7, see Nir. VI.14.

Nrmedha and Purumedha of the Angirasa family are the Rsis.

1. **Rत्यर्थिह**, Upholder of truth; devoted to knowledge and truth (eternal law); ऋतात्मृषः य ऋतेन येव विज्ञानेन यर्थते, तात् —*Daya*. on Yv. XIX.65; सत्यविद्या यथांका: —on VI 52.10; ऋतात्मृषा यात्मृतेन जलेन यथार्थतमा जित्यकिया दा यस्ते तो भश्विनो; or यात्मृतेन सत्यानुकानेन यस्ते तो भश्विनी —*Daya*. on I.47.1.

6. Arkah, अर्कः, hymns of RK.

Haskṛtib, that which indicates pleasure and satisfaction; joyous (हस्तिः सूर्यस् सूचक. —*Venkata*).

Yat jatam yat ca jantam, यत् जातं यत् च जन्मयम्, whatever has been or will be born.

7. Girvanah, a god (गिर्वाना देवो भवति) गोप्तिरेण वनयन्ति —*Girvanah* means a god; they win him over with hymns.

Justam girvanase bṛhat, जुष्टं गिर्वानसे बृहम्, the agreeable; the sublime hymn to the god—*Nir. VI.14.*

Hymn-90

1. Reisamah, worthy of praise (ऋचीषमः स्तुत्या षमः —*Venkata*).

Param' jyah, परमज्याः, the mighty crusher or subduer (परमज्याः प्रकर्षेण क्षपयिता —*Venkata*).

5. Rjisi, lover or possessor of divine elixir (ऋजोपोऽपार्जितोऽभिष्ठृतः षोमः, तद्वान् —*Sayana*).

6. Asura, O living one, O Lord of vital breath (असुर ! हे यसवन् ! *Venkata*, यसवन्, प्राणवन् ! —*Sayana*)

Kṛttib, कृतिः ; the word has several meanings, (*Nir. V.21*) (i) fame or glory; and also food;

The word is derived from √कृत्, to cut; it signifies fame or food

(ऽतिः शून्तवे : इयो वा । अनं वा) : Great like fame is thy protection, O Indra — पदीव हृतिः भरपा र इन्द्र as in the present verse VIII.90.6. (O Indra, thy protection in the atmosphere is very great indeed like fame—मृगदृष्ट इन्द्र मरणकृतरित्वे हृतिरित्येति — Nir.).

(ii) Kṛttib also means garment; the word is derived from the same root वृत् (इयमपीतरा हृतिरेतस्मादेव); it is made of cotton-threads—तूष्णमयी.

Clad in skin, trident in hand, and with bow outstretched—हृतिवासाः पिनाकहृस्तो ध्वन्तत धन्वा—Kathaka Sam. IX.7; cf. ध्वन्तत धन्वा पिनाकवासः etc Yv. III.61; SBr II. 6.2.17; and ध्वन्तव्यन्वा हृतिवासाः पिनाकहृस्तः—Tait. Sam. I.8.6.2), also wander about wearing the skin garment and come to us bearing the trident —हृतिवासान प्रत्यर पिनाकं विभूदागदि—Yv. XVI.51.

(iii) The word is also used for the sake of comparison; (हातुराकम्बः षटः—X.90.12). This explained by Durga as giving the third meaning of the word i.e. 'a skin', from the analogy of a cotton garment

Hymn-91

The Rsika of the hymn is Apala (पाला), the daughter of Atri. Wilson summarizes the legend of Apala from Satyayana Brahmana thus;

Apala, the daughter of Atri, being afflicted with a disease of the skin, was repudiated by her husband. She returned to her father's hermitage and there practised penance. One day she went out to bathe, intending to make a Soma offering to Indra, and as she was returning, she found some Soma plants in the road. She gathered them and ate them as she walked. Indra hearing the sound of her jaws, thought it was the sound of the Soma stones, and appeared to her, asking whether there were any Soma stones braising there. She explained the reason

of the sound, and Indra turned away. She called after him, "Why dost thou turn away? Thou goest from house to house to drink the Soma, now then drink the Soma ground by my teeth and eat fried grains of barley." She then added, without paying him respect, "I know not whether thou art *Indra*, but if thou comest to my house, I will pay thee due honour."

Feeling however sure that it was really Indra's he addressed the later half of the third verse to the *Soma* in her mouth. Indra then, falling in love with her, drank the *Soma* as she wished. She then triumphantly exclaimed (V.4): "I have been repudiated by my husband, and yet Indra comes to me." Indra then granted her a boon and she thus chose "my father's head is bald, his field is barren, and my body is destitute of hair; make these things grow". Indra granted the three boons.

2. Karambha, करम्ब, a mixture of fried barley, meal and butter and curds.

The word *Apala*, अपाला, occurs only once in the *Rgveda* (VIII.91.7), which means maiden, yet to be married (just as the word "*patti*", one that offers protection means a husband also, similarly the one who has not yet received protection, i.e., is yet unmarried, is known as *Apala*).

Apala, the unmarried virgin, is seeking *Soma*, the young person with blooming youth, a *brahmacharin*. *Sruta* (स्रुता) is that girl who has taken a purificatory bath after her menses, or the one who has completed her studies in the *asrama* of her preceptor; now it is for her to select the young man for her companionship (अहुचयेण कन्ता युवानं विन्दते पतिः — Av. XI.5.18, अर्यंथा॑ यजामहे॒ सुवर्ण॑ पतिवेदनम्॑ । उवाचकमिव॑ वन्धनात्प्रेतः॑ मृञ्जामि॑ यादृतः॑ — Av XIV.1.17); व्यन्वक॑ यजामहे॒ सुगर्ण॑ पतिवेदनम्॑ । उवाचकमिव॑ वन्धनादितो॑ मृशीय॑ यामृतः॑ — Yv.III.60).

This *pativedana* is indicated by the term *sruta api vidat* (verse 1) i.e. obtain or choose the husband with the feelings of love and attrac-

tion. The word “*astam bharanti*” means establishing herself in the household life (*grha-stha*, घृस्थ).

2. The verse (2) has the term *virakah* वीरकः, the boy hero with whom *apala*, the maiden, is going to be married. The word *jambie-suri*, pressed by my teeth, means in this context the child born of the union of the two, husband and wife (जस्मसुतम् । जाया च पतिष्ठ जनयते । जायतेऽस्या जनयति इति या जायो । विषयति इति यः । उभौ जन्मते । ताभ्यामुष्यन्नो जस्मसुतः तम् । धानं पावानम्, गर्भाद्यानस्त्कारवन्तम् । स्वयं विषयत् आहितम् । करम्भ्यम् । करम्भः । करोते रम्भच ग्रलययः । किंपांवान् फर्मकशलः । शूपवन्तम् । अपतूरे प्राचायंगृहे उपवन्तं उपवीतवन्तम् । मध्यमण्डलोपः उभिन्नम् । उवयो देवो गृस्पदेशो या तद्वन्तम्).

3. In this verse, the young man to the married, is in the intense love for the girl, and is known as *indu*, इन्दु. Indu becomes Indra after marriage.

4. The verse has been addressed to such a husband or Indra, who is rich enough to maintain the family.

5, 6. The maiden demands three things from the husband, (i) growth on father's head (the word *tata*, तत, also means the dear son, करोति सन्ततिविति ततः, i.e. the husband. (ii) her own fertility and (iii) the fertility of the agricultural land.

7. Rathasya khe, in the void or whole of the chariot.

Anasah khe, in the void of the cart.

Yugasya khe, in the void of the yoke.

This refers to the three means of transport.

Surya-tvacam, with the splendour of the sun (सूर्यंत्वं सूर्यंसमान त्वचम् ।

त्वन्दोपमपगन्यं सूर्यसवृक्षान्तिपिन्दः करोति —the blemishes of skin are removed and replaced by the shining skin—*Sayana*).

Trib putvi akynoh, thrice did'st thou purify, According to the legend quoted by Sayana, Indra dragged Apala through the wide hole (*kha*) of the chariot, the narrower hole of the cart and finally through a small hole of the yoke, and she cast off three skins. The first skin became a hedge hog, the second an alligator, and the third chameleon. According to wilson, and also Prof. Ausfrecht, the hole or space of the chariot and cart represents the opening between the four wheels; the whole of the yoke is the opening through which the animal's head passed. (*Homer's II* 19,406)

Hymn-92

For verse 22, see Nir. VI.24.

The Rsi of the hymn is Srutakaksa or Sukaksa Angirasa.

1. **Visvasaham**, subduer of all enemies (विश्वासाहम् = विश्वडसहम्, सर्वेषां शत्रूणामभिवितारं सर्वेषां भूतजातानां वा—*Sayana*).

Satkratum, the accomplisher of cent per cent selfless actions; the knower of numerous disciplines of learning, and the accomplisher of a variety of actions (शतऋतुं बहुविष्ट प्रजानं बहुविकर्मणां वा—*Sayana*).

2. **Gathanyam**, worth singing (गाथान्यं गाथयोर्यं गातम्यम्—*Sayana*).

3. **Mahanam**, of great (महानं महता).

Vajanam, variety of foods (वाजानां धन्तानाम् or महावाप्। वर्णम्बल्लयः।

मपाना वाजानामनानाम् च).

Nṛtuh, the leader of worshippers, cows etc. (भृतुः स्तोत्रस्यो गवादि नेता —*Sayana*, Unadi —नृतिष्युधो कृ —I.91).

4. Sudaksasya, of an enlightened devotee; (according to traditionalists, *Sudaksa*, सुदक्ष, is the name of a Rsi).

Prahosinah, assiduously engaged in worship or sacrifice (प्रहोषिणः प्रकर्षेण वेषान् हविभिर्जृत्वा —*Sayana*); प्रकर्षण चृत्वा —*Venkata*. The word does not occur anywhere else in the Rgveda. For *Prahoṣe* (प्रहोषे), see I.150.2 (प्रहोषे यो जृहाति तस्मै —*Daya*) (प्र+हृ दानादानयो) ; प्र + हृषिप = प्रजूटोसू —VI.44.14; दानादानयोः —*Daya*.]

Yavasirah, पयाशिरः, Soma beverage cooked with barley (पवस्माशिरः । शोड़ पाके । यदेरामिथितं गवे. सह पश्चम् —*Sayana*).

Andhasuh, food, here Soma (अन्धसः सोमतदाणमन्तम् —*Sayana*).

6. Visvabhi bhuvana, विश्वामि भूवनाऽविश्वानि सुपनानि all worlds.

9. Parye dhane, by the wealth of enemies (पार्ये पारा. ज्वतः तत्र पवे । घने पानिहीपि ते शत्रुवते —*Sayana*).

11. Dhiyah, धिपः, wisdom.

Dhīvataḥ, धीवतः, the possessor of wisdom.

Arvat'bhibh, अर्वतेऽभिः, by vigour; by horses (तर्वंतो गत्वामि; त्वया दसि अस्मैः —*Sayana*).

Godare, Cleaver of mountains (गोदरे गवा गवनानां दारभिन्दौ—from १.५. विदारणे, to cleave—*Sayana*).

12. Yavasesu, यवसेष्, on the pastures (*gavah na यवासु*), cattle with different kinds of pastures (गायो त यवा गोपाल् यवसेष् तुणविमेषेषु गायो गा पश्चन् —*Sayana*).

15. Sanisthaya, most bounteous; by the induction; by thy action; by your gift (सनिष्ठया । 'पशु दाने' घनादेवतृतमया).

Ghoraya, aw ful (पोरपा सप्तनाना भयकारिष्या).

Dravitnya, Many-cherishing, speedy; toe-repelling (इवित्त्वा दावभिन्दा —*Venkata*, गद्दूनां पतायित्वा —*Sayana*).

Sam Avid-dhi, protect us from all sides; protect us at once (प्रियः वि समलात् प्रसय —*Sayana*, गम् भिपासय —*Venkata*).

18. Visvasu Kṛstisu, among all votaries; or faithful devotees; amongst all cultured persons (विश्वासु कृष्टिपु तर्बैष् सोमस्य दात्रूपु पञ्चमेषु —*Sayana*, विश्वेषु यजमानेषु —*Venkata*).

19. Arkam, अर्कम्, songs of praise.

Karavab, कारवः, poets.

20. Sapta-Saesadah, the seven invokers (सप्तसंचदः सप्तहृताः —*Venkata*; five sense organs, mind and intellect, thus seven; सम्यक् यज्ञेषु कर्मकरणायै सीदत्तीति संघरम् —*Sayana*; सम्यक् सीदत्तिं यासु ता तपा: —*Daya*. on Yv. XXVI.1).

Trikadrukesu, in three regions (see VIII.13.18, which adds two more words तदायुषम् at the end—तेषिद पर्वेन्तु नो गिरा तदायुषम्). According to Sayana, the three *kadrukas* are *Jyotih* (ज्योतिः, light), *Gauh* (गौः, cows) and *Ayuh* (आयुः, life) (त्रिकद्रुकेषु आभिस्तविकेषु गाहः सु । ज्योतिंश्चोरायुरिति त्रिकद्रुकाः)—The first three days of *Abhiplava*, a religious ceremony which lasts six days and is a part of the *gavamayana*, गवा मयन्, sacrifice. The first three days are known as *jyotis*, *go* and *ayus* and the last three days are known as *go*, *ayus*, and *jyotis*.—Wilson.

22. “मा त्वा विमत्तिवन्दय.”, for this much see I.15.1 also; Yaska quotes पा त्वा विमत्तिवन्दय शा गल्दा पमनीपू (Nir. VI.24; let the Soma draughts flow into thee, aye; and the extracted juices of vessels. *Galda* means juices thus extracted in the vessels, or *dhamanis*). See गलदया, *galdaya*,—VIII.1.20.

23. *Jagrve*, जागुवे, O wakeful one (*जायरणशोभ* —*Venkata*).

25. *Aram*, अरम्=प्रलम्, enough (अर पर्याप्तम्).

Asvaya, for horse; for vigour.

Gave, for cow; for wisdom.

Dhamne, for house (धान्ने गृहाय, उदयं च).

26. *Davave*, for the liberal giver; for the bounteous. (दावने दावे —*Venkata*).

27. *Parakattat*, from a long distance; from a far (परकात्तात् परिदूराण् —*Sayana*).

32 Tvaṁ asmakaṁ tava saṁvasti, तं परमाकं तप स्मृति, thou art ours; we are thine.

Hymn-93

For verse 22, see Nir. V.18.

1. Naryapasam, benefactor of men (नर्यपपसम् मूहित कर्मणम्—*Venkata*; नरहितं नर्यम् । नरहितकर्मणम्—*Sayana*).

3. Uru-dhara iva döhate, like a richly streaming (cow) (उरुधाराऽदयः । पोः इव पयः वोहते —*Venkata*; उरुधारेऽ दोहनकाले प्रमूलपयोधारा यदा बहुना पीपित्रो शीघ्रं प्रस्तरस्य पयो दोधिष्ठ तथा द्रश्मृतं द्रवमस्माकं दोग्यु ददात् —*Sayana*).

11. Adbriguh janah, irresistible hero (अद्विग्नः अद्वत्यगमनः जनः मनुष्यः —*Venkata*; अद्वत्यगमनः संप्राप्ते त्वरमाणो शीरोऽपि —*Sayana*).

Savarajyam, one's own empire; rightful empire (स्वराज्यं त्वं स्वशूतं राज्यं च । यदा त्वं शब्देन स्वयोऽभिधीयते । स्वर्यस्वामित्यम् —*Sayana*).

13. Parusni, spotted (परुणी पर्वती —Nir. IX.26); पर्वतीपु गोपु गवतम् इति—*Venkata*, (three types of cows: कृष्णा, black; रोहिती, red, and परुणी Parusni, spotted or white).

21. Prayante, giver (प्रयन्ता प्रयाता —*Venkata*).

22. "These pressed Soma juices accompanied by their consorts flow lovingly to be partaken, Soma spreads to waters."

Nicumpunah, means Soma (निष्टम्युणः सोमः), the exhilarating food,

i.e. if exhilarates (when mixed) with water (निचान्त धूणः । निचमनेन प्रीणाति — Nir. V.17; “धूण धृष्टने” निचान्तो भवितः धूणः प्रीणयिता । यद्वा । निचमनेन प्रीणाति, इति सप्तर्णेन तप्तयतीति निचूम्पुणः —Sayana)

Nicamanens, by eating; by partaking.

Patnivants, accompanied by their consorts, i.e. water (पत्नीकन्तः सूता द्वेऽपि॑म्; सोमा).

Usantah yanti vistaye, flow lovingly to be partaken, i.e. to be drunk (उषन्तः यन्ति वीतये कामवदाना यन्ति वीतये पानाकापांम् —Nir. V.17).

Apam jagroः nicumpuhah, सोमं जग्नि॒ निचूम्पुणः, Soma goes to waters. Ocean is called *nicumpuna* also; it is filled with water. The last sacrificial ablution is called *nicumpuna* also. On this occasion, they recite in a low tone: or they put the sacrificial utensils down (पत्ता निचूम्पुणः । सम्बोधि॑ निचूम्पुण उप्पते । निचमनेन पूर्णते । अवसूयोऽपि निचूम्पुण उच्यते । नीचरस्मिन् फरणन्ति । शीघ्रद्वृतीति षा). See अवसूय निचूम्पुणः Yv III.48, निचूम्पुण निचुकुणेति च —Nir. V.18).

The word *nicumpuna* occurs nowhere else in the Rgveda.

23. Hotra. होता, the seven organs of senses (five sense organs).

28. Bhadram-bhadram, the most blessed (मर्त गर्वं कृत्यागतम्) and also wealth (मर्दैनग् —Venkata, Sayana).

29. Satakrato, O one of hundred actions and hundred wisdoms, (सतकरो शतपिदकमन् ! शतप्रश !).

31. Haribhibh, with vital vigour; with innumerable horns

(cf. II 18.6. ना यतेन हरिनिष्ठ॒प्यमांते यहू नामवद्याना॑ शुतोस्त्रापि यतस्तृत्संक्षयाकीरथ्यः —*Sayana*).

Upnah, उपनः भादरायणः (for respect).

34. **Rbhukṣana**, from *Rbhukṣa*, great, intellectual; wise (ऋभुक्षा इति महनोम् —*Nigh.* III 3; *Daya*, on VII : 48.1; the wise and learned, on VII.37.1; वे ऋभुक्षु मेघविनः क्षमयति निवासयति शासयति वा तम् ऋभुक्षणम् —*Daya*, on I.111.4).

According to traditionalists, *Rbhukṣana* was the eldest and *Vaja* (वज), the youngest of the three brothers (ऋभु-विष्णु and वाज —see earlier notes). The *Rbhūs* have a share in the evening libation between Prajapati and Savitri —Ait. Br. III.30

Hymn-94

1. **Gauḥ**, गौः, firmament; cow; wisdom; sense organ, speech (गौः पृथिवी—“पृथिवीं दे पयसो मक्तो वाता” इति युक्ते; यदा। गोगोद्यगिरो वान। तदेव मध्यमत्वाने महतामपि —*Sayana*). (See also पृथिवीतर गोमत्ता, I 23.10, पृष्ठ्या, II 34.2).

3. “All our priests (न विद्धे पर्य) in their worship always sing that (might of the Maruts) that they may drink the Soma; the Maruts (are to be invoked by us.” (मरुत् सोमपानाप यात्प्राप्तवा —*Venkata*; पर्य स्तोतकराप्यमिति-स्ततो गत्वाः, those who move hither and thither for singing the praises; गत्वाः = स्तोताः, the priests—*Sayana*).

4. **Svārajah**, the self-resplendent (वराज स्वप दीप्ताः —*Venkata*; may be an epithet of Soma, instead of Maruts—*Wilson*)

5. **Tri-Saṅghastikāśya**, of those who abide in three place

dronakalasa, adhavaniyu, and putabhlrt (द्रोणकलसग आधवनीयः पूतसूदिति तानि स्वामानि —*Venkata*; the Soma juice when extracted is poured in the *Adhavanya*, a kind of trough; thence it is poured into a cloth in order to strain it. This cloth is called *pavitra*, पवित्र or *dasapavitra*, दशपवित्रः below the cloth is another trough called *putabhlrt* पूतभूत (*Haug*).

*Javatah, जावत =जवत , speedy (वेच्यन्तम् —*Venkata*; स्तुत्यजनवन्तम् —*Sayana*) granting posterity —*Wilson*.*

*Varunah, venerable (वरुण दुष्कारीना गद्धा वा वरिता निवारक. —the one who protects us against pain or enemies —*Sayana*).*

*Mitrash, God, the friend (मित्रं सर्वैः स्वस्वकर्मणि प्रवतंकरवात् सचिभूतः —*Sayana*; the one who inspires every one like a friend to do his respective duties).*

*Tana putasya, purified by the straining cloth (तना पूतस्य पवित्रेण पूतम् —*Venkata*; तना । तत्मूर्णस्तुकेनेति तनं दशापवित्रम् । पूतस्य लोधितम् —*Sayana*).*

Hymn-95

3. *Syenabhyrtam*, brought by the falcon or hawk (see I.80.2; brought by the Gayatri —दिवः गायत्र्याहृतम् —*Venkata*; see earlier notes).

4. *Tirascyn*, तिरस्या, by a devotee who has surrendered every thing to the will of God; by a faithful devotee. Also by one who moves on a crooked zig-zag path (तिरस्ना तिर्यं गर्षा —*Daya*. on I.61.12; येन तिरोऽब्दिन —Yv. XI.23; तिरस्चीमन् , तिर्यं ग्रमन्; किरणो दीर्घिः. —Yv. XXIII.74.

According to Sayana, the name of a Rsi.

7. Sayana quotes a legend from the Satyayana Brahmana : Indra, after the slaughter of *Vytra*, being polluted by the guilt of Brahmanicide, व्रग्नर, begged the Rsis to purify him by their Saman hymns. They accordingly said these verses and he became purified. (*Wilson*; see verse 7, 8 and 9).

Hymn-96

1. Urmya, उर्म्या, night (Nigh. I.7; प्रतेरण्ड—Unadi, IV.44; from अ गतिप्रापनयो ; √१. to move, to go; to reach; शुद्धति पञ्चतीति उमिःऽप्ततरल्पो ना —Daya.) Every-one goes to his home during night (सर्वैरपिक्षन्तव्या । गर्वे हि सर्वे स्वनिवासं गच्छन्ति । स्वनिलयं प्राप्तिदेहं भूता रात्रयः —Sayana).

Naktam urmya suvacah, नक्तम् उर्म्या सुवाचः, the nights uttered auspicious voice by night. Sayana says, "all men read the Veda etc. in the later-half of the night (*Brahma-muhurta*, ब्रह्ममुहूर्त), therefore the voices of the night are very auspicious" (नक्तम् अपररात्रिकान्ते सुवाचः. शोभनवाचो भवन्ति । तस्मिन् काले हि सर्वे वेदादपयनादीनि कृबन्ति । तत्सामान् कृत्याणवाचोऽभवन्त)."

Alternatively, urmyah, having been encouraged, *naktam* during the night, *sunacah* they utter auspicious speech.

Sapta apah, extending or succeeding people, the next coming waters, the seven waters (सप्त सूक्ता सज्जा, Nir. IV.26; seven is an extended number).

2. *Trib-Sapta*, thrice-seven i.e. twenty-one. *Trib-Sapta Samu-samhita girmum atruddha*, pierced asunder the twenty-one table lands (त्रिःसप्त एकविंशति सहस्रानि सहिता सहितान्येकत्र सप्तैभूतानि धिरोणा सप्तानां षष्ठ्यंताना सत्तु सत्तन्ति प्रतिविद्धा प्रतिविद्धानि — *Sarvanga*).

3. Sirsan krutavah nireke asan a Isaula, ample employment for the

head and mouth (head is employed in fitting the helmet (इदस्य शीर्षं निरसि भूतयः कपर्णिष शिरस्त्राण निधानादीनि । यदा । चिर हति गतश्चमृत्युवेमङ्गुच्छे । उत्तरयास्याम्-किंच्चां दर्शनप्रेरणादीनि कपर्णिष भवन्ति; all the portion above the neck is head; there we have eyes which are used in seeing the enemies—*Sayana*)

4. Manye tva cyavanam aeyutanam, I regard thee as the over-thower of the imperishable i.e. of the heroes not to be overthrown (मन्ये त्वा च्यवदनं च्यावयितारं । पञ्चुतानामपि वीरा न ए — *Venkata*; पञ्चुताना च्युतिरहितानामपि पर्वताना च्यवनं च्यावयितार व ए — विश्वकर्मिति । २४ । पञ्चुताना चर्णेन च्यावयितमृगवपाना वसिना वीराणामपि स्वरूपेन विद्वावयितारम् — *Sayana*)

5. Gavah. Cows are the waters pent within the clouds (when the mountain-Clouds loudly roar पर्वता भ्रवता त्र गाय , when the cows loudly bellow; प्रकर्येण प्रभवद्यन् मेघा तात्पात्रिनि उदवाति—“एदद. मध्यप्रयतोदह्यानदता इते । तद्यादा नदो नामस्य तात्रो नामानि निधय” इति मतः — Taitt. S. V.6.1.2; Av. III.13.1; when as ye went below, ye cried (भनवत) on the slaying of the Serpent, therefore are ye criers (नष्टः) by name; these are your names, O streams).

6. Indreṇa mitram didhisema gribhīḥ, may we maintain friendship with Indra by praises (तेन भनन इन्द्रेण वय स्त्रिमि. मैत्रो धारयेम — *Venkata*; i.e. मित्रम् — मैत्रीम्)

7. Marut'bhiḥ Indra sakhyam. Maruts continued to be friends of Indra in all eventualities, they alone did never leave Indra (Indra - the self, the *atman*; *Maruts*= vital *pranas*).

8. Trib-sastih, त्रिः पटिः , Sixty-three (63 Maruts); or thrice sixty = 180 According to Venkata, there were nine companies of Maruts, each composed of 17, and hence 9X7= 63 (इदृश चान्यादृश, Taitt. S. I.8.13.2; IV.6.5.5) पृथमादिता सप्तका लक्षणा नदिति,

The *yajurvedas* quote the seven-groups in a variety of ways (See the *Yajurveda*, XVII[80-84].

(80) सूक्ष्मोऽसि: —of pure radiance	(81) दिवः —such like
विस —of varied	पन्यादृश् —other like
सत्य —of true	सदृश् —thus like
ज्योति —radiant	प्रतिसदृश् —similar
धृष्ट —true	मितः —measured
ऋतपा—protector of holy order	समित -—commensurate
अत्य हा —beyond distress	समराः —harmonious.
(83) ऋतजित् —winner of rights	(85) स्तवान् —self powerful)
सत्यजित् —winner of truth	वैधसी —voracious
सेतजित् —host-conquering	सात्सन —kin to the sun
सूर्येण —lord of goodly host	गृहसेषी —house holder
प्रनितिदित्र —one with near-friends	कीर्ती —play-lover
दूरे —one with far-away friends	पात्री —mighty
प्रमित्र —non friend and similar others.	उत्तरेषी —conqueror

10. *Tauve*, तन्ये, for my son, (तनेवि कुमविति तनूतनयः । तस्मै पूराय —*Sayana*).

Anga, —instantly (पत्तु लिप्तम्).

Kuvit, कुवित्, ample (wealth) (कुविद् वहनावैतत् —*Sayana*).

13. *Amsumatim*, प्रसूमतोम् by the side of celestial ocean (name of a river—*Sayana, Venkata*).

Kṛnah, कृष्णः, the demon of nescience, Sayana quotes a legend: Indra aided by *Bṛhaspati* and the *Maruts* slew the asura *Kṛṣṇa* (कृष्ण), who with ten thousand other *asuras* had occupied the river *Amsumati* (perhaps the present Yamuna). The Brhaddevata also gives a legend: Soma being afraid of *Vṛtra*, took refuge with kuru by the river *Amsumati*; Indra followed it with *Bṛhaspati* and the *Maruts*, and begged it to return. It however, refused and attempted to resist, but it was ultimately conquered and carried back to the gods, who drank it and in consequence, vanquished the demons.

Dropsa, द्रप्त्वा, सौम्य, Soma; the dropping; swift moving.

Amsumati, the sunlight (Benfey) and Indra in the parable is the Sun, behind the cloud.

Kṛnas, cloud, the demon of nescience.

16. *Septabhyah jayamanaḥ asatrubbhyah*, the seven born without any enemy of theirs (कृष्ण, वृषभ, मधुर्ष, चत्वरं and others; the seven types of clouds like nimbus, cumulus, stratus, etc.)

Hymn-97

The Rsi of the hymn is Rebha (see verse 11 for this term, *Rebhas*).

3. Adevayub, careless of gods; ungodly in actions (अदेवयुः देवाम् पृथ्मान् कायमानः —*Sayana*).

Anusvapam, sleeping away (पनुस्वापम् प्रनवृत्तस्वप्नं यथा परति तथा —*Sayana, Venkata*).

Avratah, regardless of duties (धरतः प्रतरहितो भूया —*Sayana*).

Rayim, wealth (रथि धनम्).

5. Vistapi, in some region (विष्टपि विष्टपे तस्म्यावे कर्मिष्टिवृ स्थाने —*Sayana*).

8. Jaritre, for the sake of praiser (जरिवं स्तोत्रे); जरिता—स्तावकः —*Daya*, on V.63.3; स्तोता on IV.17.19; (जरिवे विद्यायुग्रं प्रदाशकाय पाचमानाय) उवाचिताय एष on IV.24.21; स्तुयाय on IV.16.18).

11. Rebhasah, the praisers (रेभासः स्तोतारः —*Venkata*) (रेभति प्रचंनकर्मी, Nigh, III.14; रेषः स्तोतृनाम —Nigh, III.16; see VI.3.6).

12. Mesam, rain sprinkling; joy-bestowing; also ram (मेषम्) सेषनकर्त्तरम् —*Daya*, on Yv. XXI.40; वृष्टिदारासेषतारम् —on I.51.1; सुखजलाभ्यम् सर्वान् सेषतारम् —on I.42.1; यो मिषति स्पदते स पशुः —on Yv. XIX.90, पंच-जातिविशेषः —on Yv. XXIV.30).

14. Bhisarejete, भीषारेजेते, tremble by way of fear (भीषा भीरुण रेजेते)

कम्पने — Venkata, भीषा वत्तो भीरया रेजेते कम्पते —Sayana) (cf. प्ररेजेतां रोदसी; शाब्दपुस्तिः, 1.31.3).

15. *Visva'psnyasya*, विश्वप्स्नस्य, here *psa*, वृत्ति is the name of form, अवताम्, and hence of multiform or manifold in its kinds.

Hymn-98

The Rsi for verse 1, see Nir VII.2, is Nṛmedha of the family of Angiras.

1. *Indraya Sama gayata*, इन्द्राय साम गायत, chant the Saman verses for the sake of Indra. This line is quoted by Yaska (Nir. VII.2), as an illustration where the deity (as Indra here) is addressed indirectly (परोऽहताः). Such verses or stanzas are composed in all the cases (*vikhaktis*) of nouns, but the verb of the third person only (तत्र परोऽहताः सर्वभिन्नानि विभक्तिभियुज्यन्ते । प्रथम पृष्ठैश्चात्यात्यस्य).

3. *Rocanam divah*, light or the sun of the sky (दिवः प्रादित्यस्य रोचनम् —Venkata; "thou has pervaded and illumined by the light heaven which manifests the Sun. (as being its receptacle)" (दिवः प्रादित्यस्य रोचनं प्रकाशकभिकरणस्वेन —Sayana).

6. *Manoh vrdbah*, the fosterer of man (मनोः मनुष्यस्य दृष्टिः वर्धिता —Venkata, मनुष्यस्य पाणादिकं कुबूल वृष्टिः वर्धितः Sayana, man being the one who offers sacrifice).

7. *Sasrjmahe udeva yantah udabhibh*, men going by water (splash their friends) with handfuls; or, as men going by waters (उदेव यन्तः), i.e., a river or the waters, that is the sea (समुद्र तदाणि) desire an eightfold gain. (यथा उदेव यच्छन्तुः पुष्पा पञ्जलिनोरिषाण्य उदकं समीपस्थान् समूजन्ति —Venkata; उदेव

यद्योदकेन पन्तः गच्छन्त, उद्दिभि॒ ब्रह्मजित्वा॑ उत्तिष्ठ्य उदके॑ समीपस्थान् पुरुषान् क्रोधार्थं प्रसूजन्ति —
Sayana).

8. **Vah na tva yavyabhīh vārdhanti**, as the lake swells with rivers, so
our praises augment thee (*yavyabhīh*, with rivers, नदीभिः “पवनयो पव्या —
Nigh. I.13, पवनयः=पव्यः=नदीनाम्).

10. **A bhara viram pṛtana'saham**, bring us a host-over powering
champion, i.e. a son (*Wilson*) (पृतनायह सेतासद्व सेताभिमित्तारम्).

Hymn-99

For verses 3 and 4, see Nir. VI. 8 and VI.23 respectively.

1. **Ida**, इदा, today (इदा=पव्य —*Venkata*).

Hyah, ह्यः, tomorrow.

Bburnayah, ready with oblations (भूर्णं द्विभिर्भूण्णोत्तः —*Sujana*),
benevolent ruler; opulent.

3. “Dependent on the sun as it were, all will indeed divide the
wealth of Indra among the born and yet to be born, with vigour; we
did not think of every share.”

Absolutely dependent they approach the sun (समायितः सूर्यसृपतिष्ठन्ते).
Or else, it may have been used for the sake of comparison, i.e. they
approach Indra as if he were the sun (अपि बोपसार्वं स्थात् । सूर्यमिवेन्द्रमुपतिष्ठन्ते). Distributing all the treasures of Indra: as he distributes treasures
among those who are born and who are yet to be born (सर्वाणीन्द्रस्य घनानि

विभग्याणः । स यथा घनानि विभजति जाते च जनिष्यमाणे च) Let us think of that portion with vigour, with strength, (तं यथा भास्यमनूष्यायाम् । घोषसा बत्तेन).

Ojas, vigour, (घोष घोजतेर्वा, उच्चतेर्वा, the word is derived from √घोज, to be strong, or from √उच्च, to subdue).—Nir. VI.8.

4. **Anarsaratim vasudam upa stuhī,** प्रनशंराति वसुदामप् स्तुहि, praise well the giver of wealth whose gifts are not vulgar.

Anarsadatim,, परवर्णदातिप् one whose gifts are not vulgar. Vulgar, sinful, unpleasant, crooked (प्रनशंरातिमवश्लीलदानम् प्रश्लीलं पापकम् —Nir VI.23).

5. **Visvatuḥ,** विश्वतः, smiter of all the enemies (विश्वतः सर्वस्य वासुदार्गस्य हिंसिता).

Asastiha, प्रणस्तिहा, smiter of all the demons (दंडकार्णा प्रणस्तीतां दहा).

Praturtisū, in the conflict or battle (प्रतूर्तिप् सप्राप्तेन् —Sayana).

Visvah apydhāb, all the forces of the enemy (विश्वाः सर्वाः स्वप्नः युद्धारिणी गवृष्णाः —Sayana).

Turya, O the opposer of enemy! (हे तृय! शदूषां लाघफेन्च!) an epithet for Indra

7. **Tugryavrbam,** augmenter of water (तुग्र्यावृष्टं उदकस्य वर्धयितारमिन्द्रम् —Sayana; तुग्र्या=उदक=water, Nigh. I.12).

8. **Iskartaram,** इक्षर्तारम्, the consecrator of enemies (कम्पाणं संस्कर्तारम् —Sayana).

Anih'kṛtam, अनिःकृतम्, consecrated by none.

Vasavānam. hiding treasures in his stores (वसवानं उनात्पाच्छाशयःतम् — *Sayana*).

Vasujuram, sender of wealth to his worshippers (वसजुव पञ्चमानेभ्यां पशुना प्रेरणितारथ् — *Sayana*).

Hymn-100

For verses 10 and 11, see Nir. XI.28. and XI 29 respectively. For verses 10 and 11, the Rsi is *Vac* and the term occurs in both these verses.

1. Maya kṛnavah viryani, Put fourth thy strength on my side.
 यदा त्वं मह्यं शत्रुपु स्थिरं भासं दीघरः वारपति इन्द्र! पश्नतरं एव मया सह मच्छत् जेतुं बीर्यणि हणवः कुर्याद्—*Venkata*, i.e. if thou wishest to give me the wealth of my enemies, come and help me to overcome them (शत्रुजयाय गच्छतः सपुद्धस्य मम साहाय्य कुरु, यदि शत्रुघनं मह्यं दित्सप्तसि—*Venkata*, in that case, help me along with the son while you proceed to overcome the enemy).

3. Vajayantah, in case you intend to proceed to the battle field (वाजयन्तः संयोगचलन्) war loving companion.

Prabharata, प्रभरत—प्रहरत, offer fervently

Nemah um iti tvah aha, नेम, क्षे इति त्वा; प्राह-न इन्द्र. प्रन्ति. Nema says. "verily, there is no Indra" The word *nemah* means certain persons, like, agnostics. To those who raise doubts in the benevolence and existence of the supreme Lord Indra, Indra replies forcefully in the next verse—(4).

6. **Paravatam:** पारवतम्, paradise, According to Sayana, the name of a certain enemy. Literally, it means brought from afar; existing afar. (परावनामः कस्यचित् स्वभूतम् —*Venkata*).

Sarabhuaya, सरभाय, austere sage (according to traditionalists Sarabha is a Rsi)

Purusambhrim, पुरुषंभृतम् —collected by many (—*Venkata*); that wealth of Paravat thou hast opened (प्रपञ्चवृणि) to Sarabha, so that it may be collected by many. (*Sayana*).

7. Sayana reads नि for न of the second line, and seems to explain the verse: "that enemy who was running forward and stayed not apart and did not hinder (प्रवाहयोत्) you, Indra has thrown (प्रीपतत्—नितरा अपातयत्) his belt in the vitals of that enemy (प्रवद्य मध्दिणि)"

Wilson's rendering is thus:

"Haste now severally forward; he is not here who stopped your way,—has not Indra let fall his thunderbolt in the very vitals of that enemy?"

8. Again a reference to *suparna* (Gayatri) who brought soma from heaven.

10. When vac, (वाक्), speaking unknown words (प्रविचेतनानि) sat down as the charming queen (राष्ट्री), of the Gods, the four (चतुर्मुखः) milked (दुर्दृहि) food and milk, but where did her best portion go (नः स्वस्त्वाः परमं जगामेनि)

When Vac, speaking unknown, i.e. unintelligible, words (प्रविचेतनानि विचातानि) sat down as the charming pleasing queen of the gods (राष्ट्री)

देवानां निषाद मन्दा मन्दा), all the four quarters milked food and waters (चतसोऽनुदिग्दं तर्वै दुखुषेयतीति). But where did her best portion go? (त्वं स्तिरत्मा परमं जगामेति). It may be that which goes to the earth or that which is taken away by the rays of the sun (यत्पृथिवीं गच्छतोति वा । यदादित्यरस्मयो हरत्नौति वा)—Nir. XI.28.

11 The gods (देवाः) generated the divine speech (देवी वाचं प्रजनयन्त) Animals (पशुः) of all shapes (विश्वस्पा) speak it (वर्तत). May that charming milch cow (सा नो मन्दा दहाना धनुः), in the form of speech (वाक्), bestowing on us strength-giving food (प्रसान् उप इय ऋजे) easily (सुप्लता) approach us (उप मास्तु).

The gods generated the god less Vac, animals of all shape speak it, i.e. the animals whose sounds are articulate and those whose sounds are inarticulate (देवी वाचमन्त्रयन्त देवा । तां सर्वसाम् पश्यति वदन्ति । अपकृतवाचप्रवाच्यत-वाचरच). May that pleasant milch cow, in the form of Vac bestowing food and juice on us, easily approach us (सा नो वदनाम्नं च रसं च दुहाना प्रेग्न्याग्नस्मानपैत सप्त्वा) —Nir. XI.29.

Visvarupah, विश्वरूपाः, of all forms, shapes or kinds (Venkata and Sayana mean all the creatures speaking articulate or inarticulate sounds (सर्व रूपा व्यक्तयापस्याद्यक्षतयाचर, the idea taken from Yaska).

12. Debi lokam vajrava vishambhe, देहि लोक वज्रावा विशम्बहे, give room to contain the thunderbolt The Bṛhad-devata gives a legend in this connection.

' Vṛtra had enveloped the three worlds and stood there in his fierce energy, Indra could not conquer him, and he went to Visnu and said, "I will smite Vṛtra; do thou stride forth and stand by my side, and let the heavens give room for my uplifted thunderbolt, Visnu consented and did so and heavens gave an open space. All this is related in the verse' (*Wihani*). Obviously all this refers to clouds, the sun and lightning.

Hymn-101

Jamadagni of the family of Bhrgu is the seer of the hymn. For the word *Jamadagni*; see verse 8.

Jamadagni, जमदग्नि=jamat+agni (जमतःप्रग्निः). see:

जमदग्निना —III.62.18; VIII.101.8; IX.62.24; 65.25

जमदग्निदत्ता —III.53.15

जमदग्निदत् —VIII.96 3; IX.97 51.

Jamadagni'datta, जमदग्निदत्ता, cognized by eye; the self evident (जमदग्निरसा चमूषा प्रत्यक्षेण दत्ता; Jamadagni is eye, चमूर्वे जमदग्निर्दृष्टिः —SBr. VIII.1.2.3. *Daya*. on III.53.15).

Jamadagnina, जमदग्निना, evidently cognized by eye (चमूषा प्रत्येकाण —*Daya*. on III.62.18).

Jamadagnih, जमदग्निः—प्रज्वलिताग्निः—नयनम्, the eye (*Daya* on Yv. XIII.56, *jamat*=जमत्=synonym of *jvalatah*, Nigh 1 17, a name concerning fire, flame, or ignition: We have in Nir. VII 24, जमदग्निनिः पादुरः Asva-layana Srauta Sūtra, VIII 9), i.e. sacrificed with blazing fires. Blazing fires, i.e. profusely generated fires, or burning fires; it is with them that the sacrifice is made. (जमदग्नयः प्रज्वलिताग्नयो या | प्रज्वलिताग्नयो या).

1. **Ittha**, इत्था, truth, reality; in this way; (Nigh. II 10; the synonyms for truth, सत्य, are वद्, व्यत, सत्ता, पदा इत्था and व्यत्, (for *Ittha*, see V.59.2, वद्+इत्था=व्यतित्था) (See Yv. XXXIII.87 for this verse).

Mitra, मित्र, light; in-breath.

Varuna, वरुण, bliss; up-breath.

R̥dhaḥ, ऋषक्, truth, truly, verily (यः संमूजोति सः —*Daya.*; संवृद्धियं पा स्यात् तथा—*Daya.* Yv. VIII.20; रथीकारे, III.25.1; सत्ये VII.57.4; पश्याप्यन् VI.40.5.

Devatalaye, for the good of every one; for the sacrifice; for a control on mind and sense organs. Also for attaining divine qualities (देवतातये दिव्यगृण प्राप्तये —*Daya.* III 26.2; देवेभ्यः विद्वद्भ्यो दिव्यगृणेभ्यो वा —*Daya.*)

"Verily that man who worships Mitra and Varuna (friend and venerable lord) for the attainment of his desires and the one who gives oblations, becomes thereby perfectly tranquil and able to perform the sacrifice (चूषन् देवतातये)" (*Mahidhara*).

Havyadataye, हृष्यतातये, to the offerer; to the Yajamana (हृष्यतातये हृष्यानामादातुमह्यामादानाय —*Daya.*).

2. **Bahutana,** बाहुता त, like two arms (बाहुता चूषो त इति —*Venkata*), that is, they obtain the sacrifice as the arms accomplish an object (या चूषो स ह कर्म प्रविष्टः, तद्वत् यज्ञं प्राप्नुत इति —*Venkata*).
;

3. **Ayah'sirsa,** अयःसीर्ष, iron (or golden) helmet (हिरण्यात्कृत शिरसः —*Venkata*).

5. **Varathyam,** produced in the sacrificial chamber (पर्स्यं यज्ञहस्तम् —*Venkata*; यज्ञगृहे यज्ञम् —*Sayana*).

Rajasu, to the kings (राजसु-मित्रादीन् राजा, i.e. Mitra, Varuna, Aryaman etc. —*Venkata*).

6. **Jenyam.** victory-giving; also what is to be conquered or won (जेन्यं जयताधनम् —*Venkata*).

Vasu=**vasum**, the sun as one of the Vasus, “they send him for the dispelling of darkness of the three worlds.” (ै प्रेरयन्ति प्रश्वरं जयताधनम् वसु दृष्टिं । एतदेव भाह एकम् पूत्रम् तिसृणाम् पृथिव्यादोनाम् शाश्वत्यं प्रेरयन्ति —*Venkata*).

Vasu may also mean wealth or gold; then “it was these who sent the red gold victory—giving”, or “the reward of victory” (*Wilson*)

10 **Adhvaryuh reti.** प्रवर्यः वेति. the priest comes; i.e. from the *havīrdhanam*, a cart for the Soma (वेति गच्छति प्रवर्यः हृविघ्नात् रजिष्ठेः ऋजृतम्; पवित्रिः नारी —*Venkata*).

Rajistbahib रजिष्ठेः, by the straight—most, or by the shortest path.

Niyutvah. O Lord of the vital world; O Lord of the *Niyut* steeds.

11. See Yv. XXXIII.39, *Bat*, बट्, synonym of truth, Nigh. III.10.

Pannasyate addhn. पनस्यते अद्धा, is praised rightly.

12. See Yv. XXXIII.40.

Asuryah, slayer of the *asuras* (पसुं: असुराः हुगा —*Venkata*); also beneficent to living beings—*Mahidhara*. Also पसुं - पसुम्: गानेष्यो हितः परमेष्यः —*Daya*. on Yv.XXXIII.40).

13 **Dasatu bahusu,** from the ten quarters or cardinal directions

(अख्यात वाह्य स्थानोपासु दिक्षा इति —Venkata).

In this verse, we have a praise of Usas or dawn or the light of the sun (उषसः स्तुतिः सूर्येष्वाया वा —*Sātyana*).

14 Haritah, the quarters (दिकों में हरितस्ता अर्य एवमान शाखिष्टः—
Venkata).

To explain this verse, the Satopatha Brâhmaṇa (II.5.1.4; 5) gives a legend: Prajapati desired to create, and after intense penance, produced in succession three kinds of creatures (प्रजा हि तिष्ठः)—birds, small snakes (*Sarisrpa*, सरीसृप), and serpents, but they all died. He then reflected on the cause of the failure; and perceiving it to be the want of nourishment, he caused milk to be produced in his own breasts. After this, he created a fourth kind, which were thus fed and lived. The other (प्रजा:) are those which thus survived.

Bṛhat, the great; this refers to the sun; and alternatively to Prajapati (ब्रह्म महान् प्रजापादित्यः । प्रजापतिस्तिर्यके—Sayana).

¹For the creation, compare Ait. Br. II.1.1 and SBr, II.5.1.1-5.

16. Vacovidam vacam ut' trayantim, (the cows) who herself utters speech and gives speech to others. So long as men are hungry, they remain silent, but when they have taken milk and are thus fed, they start talking (मृगितो हि न वाचम् उदीरयति, पयः पीत्वा पश्चात् उदीरयति — Venkata).

Martyah dabhracetab, man who does not possess sense; the one who is a fool (मर्त्यः मनवः दध्रचेता: पत्त्वेता: —Venkata).

Hymn-102

For verses 11 and 21, see Nir. IV.14 and III.20 respectively.

The Ṛsi of the hymn is *Prayoga* of the family of Bhṛgu; or *Agnirbarhaspatya* or *Pavaka* or one or both of the two Agnis, the sons of Sahas; called *Gṛhapati*, and *Yavusīha*.

4. **Aurva Bhṛgu vat,** like शोवेष्यु, it may be the *dvandva* compound शोवे+ष्यु, like Aurva and Bhṛgu (*Bensley*) Aurva is sometimes called the son, sometimes the grandson, and sometimes only a descendant of Bhṛgu.

Aurva, inside the earth.

Bhṛgu, shining, glorious.

The compound of the two may mean the sun; or the austere-sage.

Apnovanavat, like a honest toiler.

Samudravasasam, the one existing in waters, the submarine fire (समुद्रवाससम् वाटवम् —*Venkata*; or Omnipresent in the entire space of the firmament.

7. **Adhavaranam,** अधवराणाम्, of the inviolable rites; pertaining to the rites free from violence.

8. **Tvasta,** त्वस्ता, creator.

Taksya, carpenter (तक्षा विकर्तव्यानि स्पौर त्वस्ता रमाणि वर्द्धिरित्य, may deal

with us as a carpenter deals with the timber he has to cut—*Sayana*).

11 Siram pavaka-socisam, सीरं पावकसोचिषम् (praise) Agni of purifying flames, i.e. of pure light (पावक दीपिषम्); it rests through all or pervades all (पत्तानयिनमिति वा । माणिनमिति वा —Nir. IV.14).

14. Tridhatu-avṛtam barhiḥ, triple-uncovered (त्रिधातु भनावृतम् बर्हः—Venkata: त्रिधातु विः अवृतं भनावृतं च भसन्दिनं भवद्यं च । स्तरण काले हि विद्विरपदं भवति —Savaya).

Apab cit ni dadba padam, the waters find their place in him (पाणि पदं निरपत्ति पालनरिखा मातृपिमिके — Venkata, Savenga).

Barbūh. बहिः, firmament.

Āsam'dīpa: असम्भवित, united, unbound.

15. *Anadurbstabhlh utibbilh, पराष्ट्रमिः अतिमिः*, with inviolable protections.

Midbusab, the bestower of happiness, auspicious.

17. Angirab, fire divine.

21. *Yat atti upajjhvika yat vamrab ati'sarpati*, when the emmet eats, when the pismire crawls (यत् यति उपजिह्विका यदा वमः प्रतिसर्पति), *vamribhik* and *upajjhvikah* are synonymous of emmets (वम्बीभिरुपजिह्विका इति सीमिकानाम्)

Vamryah, (emetics) are so called from vomiting (वम् या वमनात्).

Simika, (emmet) is so called from crawling (सीमिका स्पर्मनात्);

Upajihvikah, smellers. (उपजिह्विका उपजिह्विपः). See also वसीभिः पूषमपुषे शादावम् —IV.19.9.

[unmarried maidens (have taken) the undivided son from the emmets.] —Nir. III 20.

22. Vivasvibhiḥ, विवस्विभिः, priests.

Hymn-103

Sobhari of the family of Kanya is the Rsi of this hymn.

2. **Daivah'dasah**, invoked by Divodasa according to the traditionalists. Here it, however, means sunshine or enlightenment. The term देवःदासः occurs nowhere else in the Rgveda.

Divodasam, दिवोदासम्, the giver of light; ('दिवश्च वाऽपि परसंख्यात् —Astadhyayi VI.3.21; विमानमयस्य प्रकाशस्यदातारम् —*Daya*. on IV.26.3; दिवोदासस्य =प्रकाशवातुः (सूर्यस्य) —*Daya*. on VI.16.19; दिवोदासेभिः प्रकाशस्य दातुभिः —*Daya*. on I.130.10.

Majmana, मज्मना, with speed or force (मज्मना वर्णेन —*Venkata* शुद्धिकारण-कौण्डलस्येव वर्णेन —*Daya*. on I.64.3; प्रनन्देन वर्णेन on I. 143.4; मज्मना= वसनाम् Nigh. II.9).

3. **Rejanta**, tremble (रेजन्त कम्पन्ते —*Venkata*).

Sabasra'sam, सहस्रसाम्, thousand of blessings; giver of thousands (सहस्रसाम् गहणाम् वातारम्).

5. **Drdhe cit**, strong; stronghold of enemies (स दृढे वित्त अपि लक्ष्युरे शितपृष्ठ).

Abhi-trnatti, spoils, wastes, destroys, defeats (अभि-तृष्णसि हिनस्ति — *Sayana*).

He (who is devoted to you) by his own strength and power destroys or defeats the enemy in a battle, and attains immense inexhaustible wealth, food or prosperity.

Varnati, wealth, treasure (वारानि वरानि — *Venkata*).

Alternatively, he (thy worshipper) spoils with his steed food laid up even in strongholds, he possesses imperishable wealth. (*Wilson*)

Puruvaso, O Lord of vast wealth (पुरुषसो ! हे वहूधन ! — *Venkata*).

7. Deva-yayah, Yajamanas, worshippers or householders, (देवयः पञ्चमानः — *Venkata*).

Gibhibi, गीभिः, by songs.

Sudanavah, liberal givers (सुदानवः शोभनदाना — *Venkata*).

Dasma, O graceful Lord (दस्म ! दर्शनीय ! — *Venkata*).

8. R̄tarne, ऋताभ्ये=ऋतज्ञे, observant of truth (ऋतभ्ये=यज्ञवते — *Venkata*; पञ्चते सत्यवते वा — *Sayana*).

9. Vira vat, with children (वीरवधु पुत्रवत् — *Venkata*).

Maghava, wealthy (मग्ना धनदान्).

Yasab, यशः, fame, i.e. fame-giving food (यशः यज्ञस्करं सम्भू—*Sayana*).

Dyumni, one possessing food; famous; glorious (दूस्ती धन्वाण् यज्ञस्थि या । 'यूम्नं ज्ञोतसेयंशो यान्नं या' —Nir. V.5. *dyumnam* is derived from the root √यू, to shine and means glory or food. See VII.25.3 for *dyumnam*).

14. *Syah'nare*, स्वर्णे=स्वःनरे; in the *yajna*-performance (पञ्चि महान् कर्मणि —*Sayana*)

Sobharyah. सोभर्यः, of *sobhari*; of the virtuous devotee=सोनरे; .

For *sobhari*, see :

सोभरणः —VIII.19.32

सोभरिम् —VIII.5.26

सोभरी —VIII.22.15

सोभरीणाम् —VIII.20.8

सोभरीङ्गवः —VIII.20.2

सोभरे —VIII.19.2

सोभराः —VIII.103.14.